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GREEK INSCRIPTIONS FROM SARDES V¹

DECREES OF LEAGUE OF THE GREEKS IN ASIA AND OF SARDIANS HONORING MENOGENES

29. Stele of bluish marble, found in June, 1912, ten metres east of the northeast corner column of the temple of Artemis, one metre above the level of the temple platform, and ten metres below that of the soil. There is a break across the face near the bottom, and a small piece is gone near the middle of the right side, but the whole text is almost completely preserved. The total height is 2.24 m., that of the pediment 0.23 m., of the inscribed part below the pediment 1.38 m., of the inscribed part in the pediment 0.07 m. Greatest width of pediment 0.64 m., width of stele at first line below pediment 0.55 m., at last line of inscription 0.60 m. Thickness 0.11 m. Letters in pediment 0.01 m. high, omicron sometimes slightly smaller. In the main text, letters vary from 0.005 m. to 0.01 m.; most of them about 0.007 m. Largest letters in l. 21 and the first three lines of Augustus' letter (ll. 22-24). Probably the whole inscription was engraved at one time soon after September, 1 B.C. (the probable date of sections XI and XII). The script resembles somewhat that of the contemporary *Ins. Brit. Mus.* Nos. 522-524. The several documents, clearly paragraphed by first lines beginning near the left edge of the stone (cf. Larfeld, *Gr. Epigr.* 1914, p. 306), have been numbered for convenience of reference. Inv. A. 112.

¹No. 1 was published in *A.J.A.* XVI, 1912, pp. 10-82; No. 2, *ibid.* XVII, 1913, pp. 29-52; No. 3, *ibid.* XVII, 1913, pp. 353-370; No. 4, *ibid.* XVIII, 1914, pp. 35-74.



FIGURE 1.—INSCRIPTION NO. 29 FROM SARDES

Τὸ κοινὸν
τῶν ἐπὶ τῆς Ἀσίας
Ἑλλήνων καὶ ὁ δῆμος ὁ Σαρδι-
ανῶν καὶ ἡ γερουσία ἐτίμησαν Μηνογέ-
νην Ἰσιδώρου τοῦ Μηνογένους τοῖς ὑπογεγραμμένοις·

- I. Εἰσανγελάντων Μητροδώρου Κόνωνος, καὶ Κλεινίου, καὶ Μουσαίου,
καὶ Διονυσίου, στρατηγῶν·
ἐπεὶ Γάϊος Ἰούλιος Καῖσαρ ὁ πρεσβύτατος τῶν τοῦ Σεβαστοῦ παίδων
τὴν εὐκταιοτάτην
ἐκ περιπορφύρου λαμπρὰν τῷ παντὶ κό(σ)μῳ ἀνείληφε τήβεννον,
ἥδονται τε πάντες
ἄνθρωποι συνδιεγειρομένους ὁρῶντες τῷ Σεβαστῷ τὰς ὑπὲρ τῶν παίδων
εὐχάς, ἥ τε ἡ-
10 μετέρα πόλις ἐπὶ τῇ τοσαύτῃ εὐτυχίᾳ τὴν ἡμέραν τὴν ἐκ παιδὸς ἄνδρα
τελικοῦσα[ν
αὐτὸν ἱερὰν ἔκρινεν εἶναι, ἐν ἣ κατ' ἐνιαυτὸν ἐν λαμπραῖς (ἐ)σθῆσιν
στεφανηφορεῖν ἅπαντας, θ[υ-
σίας τε παριστάν(αι) τοῖς θεοῖς τοὺς κατ' ἐνιαυτὸν στρατηγούς καὶ
κατευχὰς ποιεῖσθαι διὰ τῶν
ἱεροκηρύκων ὑπὲρ τῆς σωτηρίας αὐτοῦ, συναθιερωσαί τε ἄγαλμα
αὐτοῦ τῷ τοῦ πατρὸς ἐν-
ιδρύοντος ναῶι, ἐν ἣ τε εὐαγγελίσθη ἡ πόλις ἡμέρα καὶ τὸ ψήφισμα
ἐκυρώθη καὶ ταύτην στε-
15 φ(αν)ηφορῆσαι τὴν ἡμέραν καὶ θυσίας τοῖς θεοῖς ἐκπρεπεστάτας
ἐπιτελέσαι, πρεσβῆαν τε
ὑπὲρ τούτων στείλαι τὴν ἀφιζομένην εἰς Ῥώμην καὶ συναρρησομένην
αὐτῶι τε καὶ τῶι Σε-
β[α]στῶι· δεδόχθαι τῇ βουλῇ καὶ τῶι δήμῳ ἐξαποσταλῆναι πρέσβεις
ἐκ τῶν ἀρίστων ἀν-
δρῶν τοὺς ἀσπασομένους τε παρὰ τῆς πόλεως καὶ ἀναδῶσοντας
αὐτῶι τοῦδε τοῦ δό-
γματος τὸ ἀντίγραφον ἐσφραγισμένον τῇ δημοσίᾳ σφραγίδι,
διαλεξομένους τε τῶι Σε-
20 βαστῶι περὶ τῶν κοινῇ συμφερόντων τῇ τε Ἀσίᾳ καὶ τῇ πόλει. καὶ
ἡρέθησαν πρέσβεις Ἰόλλας Μητρο-
-δώρο[υ
καὶ Μηνογένη(ς) Ἰσιδώρου τοῦ Μηνογ(έ)νους.

II. Αὐτοκράτωρ Καῖσαρ θεοῦ υἱό(ς) Σεβα(σ)τός, ἀρχιερεῖς, δημαρχικῆς
 ἐκξουσίας ἰθ',
 Σαρδιανῶν ἄρχουσι βουλῇ δῆμωι χαίρειν· οἱ πρέσβεις ὑμῶν Ἰόλλας
 τε Μητροδώρου καὶ
 Μηνογένης Ἰσιδώρου τοῦ Μηνογένους συνέντυχον ἐν Ῥώμῃ μοι καὶ
 τὸ παρ' ὑμῶν
 25 ψήφισμα ἀπέδωσαν δι' οὗ τὰ τε δόξαντα ὑμεῖν περὶ ὑμῶν δηλοῦντες
 καὶ συνήδεσθε ἐπὶ τῇ τε-
 λειώσει τοῦ πρεσβυτέρου μου τῶν παίδων. ἐπαινῶ οὖν ὑμᾶς φιλοτει-
 μουμένους ἀνθ' ὧν εὐεργε-
 τήσθε ὑπ' ἐμοῦ εὐχαρίστους αὐτοὺς εἶς τε ἐμὲ καὶ τοὺς ἐμοὺς πάντας
 ἐνδείκνυσθαι· ἔρρωσθε.

III. Εἰσανγελιάντων τῶν στρατηγῶν· ἐπεὶ Μηνογένης Ἰσιδώρου τοῦ
 Μηνογένους ὁ ἐν τῷ ἐξιόντι ἔτει
 ἐκλογιστής, ἀνὴρ καλὸς καὶ ἀγαθὸς ἐκ προγόνων καὶ ἀνεστραμμένος
 ἐν τῇ ἀρχῇ ἐπιμελῶς καὶ
 30 εὐτόνως, πεμφθεὶς πρεσβευτῆς εἰς Ῥώμην πρὸς τε τὸν Σεβαστὸν
 Καῖσαρα καὶ πρὸς Γαῖον Καῖσαρα
 τὸν πρεσβύτατον τῶν παίδων αὐτοῦ καὶ τοὺς λοιποὺς ἄνδρας πρὸς οὓς
 ἀπεκόμισεν τὰ ψηφίσμα-
 τα ὑπὲρ τε τῆς πόλεως καὶ τοῦ κοινοῦ τῶν Ἑλλήνων, ἐτέλεσε τὴν
 πρεσβίαν εὐπρεπέστατα ἀξι-
 ως τῆς πόλεως, καὶ συντυχὼν τῷ Σεβαστῷ ἐδήλωσεν τὴν τῆς
 πόλεως ἐπὶ τῷ Γαίῳ χαρὰν καὶ
 περὶ ὅλον τὸν οἶκον αὐτοῦ εὐνοίαν, παραγενόμενός τε ἐν τῇ συναχθείσῃ
 δημοτελεῖ ἐκ(κ)λησίαι
 35 τὴν ἀποπρεσβείαν ἐποιεῖτο, ὃ δὲ δῆμος ἀποδεξάμενος αὐτὸν καὶ ἐξ ὧν
 ἐκόμισεν ἀποκριμάτων
 τὸ σπουδαῖον αὐτοῦ καὶ ἐπιμελὲς καταμαθὼν ἐπηνέχθη τιμᾶν αὐτόν·
 δεδ(ό)χθαι τῇ βουλῇ τὰς μὲν
 τειμ(ά)ς αὐτοῦ εἰς τοὺς ἐννόμους ὑπερτεθεῖσθαι χρόνους, τὴν δὲ τοῦ
 δήμου εἰς αὐτὸν μα(ρ)τυρίαν
 δεδηλωσθαι διὰ τούδε τοῦ ψηφίσματος, εἶναι τε αὐτὸν ἐν τῇ καλλίστῃ
 καὶ ἐν τούτοις ἀποδοχῇ.

IV. Εἰσανγελιάντων τῶν στρατηγῶν· ἐπεὶ Μηνογένης Ἰσιδώρου τοῦ
 Μηνογένους, ὁ βουλευτῆς καὶ ἐν τῷ
 40 ἐξιόντι ἔτει ἀποδιχθεὶς ἐκδικος ὑπὸ τοῦ κοινοῦ τῶν ἐπὶ τῆς Ἀσίας
 Ἑλλήνων, ἀνὴρ σπουδαῖος περὶ τῇ[ν

- πατρίδα καὶ ἐν παντὶ παρεχόμενος ἑαυτὸν εὖνουν εἰς τὰ χρήσιμα τῷ
 δήμῳ, πρεσβεύων καὶ ἐκδικῶ[ν
 καὶ ἀναλῶν εἰς τὰ συμφέροντα, πρὸς τε τὸν Σεβαστὸν θεὸν Καίσαρα
 εἰς Ῥώμην ἀφικόμενος καὶ
 πρὸς Γάϊον Καίσαρα τὸν υἱὸν αὐτοῦ ὑπὲρ τε τῶν Ἑλλήνων καὶ τοῦ
 δήμου καὶ τῆς γερουσίας ἡμῶ[ν
 ὥς μάλιστα κοσμήσαι τοὺς ἐκπέψαντας δι' ὧν ἐκόμισεν παρὰ τοῦ
 Σεβαστοῦ ἀποκριμάτων, ἐν [τε
 45 ταῖς ὑπὸ τῆς πατρίδος δεδομέναις αὐτῷ ἀρχαῖς καὶ λειτουργίαις
 ἀνεστρα(μ)μένος ἀγνῶς καὶ πιστῶς
 καὶ ἐπαξίως τοῦ γένους, ἐστὶν ἐν τῇ καλλίστῃ ἀποδοχῇ, ἐφ' οἷς ὁ
 δῆμος καὶ διὰ τὴν λοιπὴν (ἀν)αστροφῇ[ν
 καὶ ἐν πᾶσιν σεμνότητα αὐτοῦ ἐπηνέχθη τειμᾶν αὐτόν, νῦν δὲ ὄντων τῶν
 ἐννόμων χρόνων, δεδῶ-
 χθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπηνῆσθαι τε αὐτὸν τετειμῆσθαι δὲ καὶ
 εἰκόνι γραπτῇ ἐνόπλῳ ἐπιχρύσω καὶ
 ἀγάλματι μαρμαρινῷ, ἃ καὶ ἀνατεθῆναι ἐν τῇ ἀγορᾷ γενομένης
 ἐπιγραφῆς· ὁ δῆμος ἐτείμησεν
 50 Μηνογένην Ἰσιδώρου τοῦ Μηνογένους πρεσβεύσαντα εἰς Ῥώμην πρὸς
 τὸν Σ(ε)βαστὸν Καίσαρα
 καὶ Γάϊον Καίσαρα τὸν υἱὸν αὐτοῦ, γενόμενον ἐκδικὸν τῶν Ἑλλήνων
 καὶ ἀναστραφέντα ἀγνῶς καὶ πιστῶ[ς].

- V. Ἡράκων Ἡράκωντος ὁ γυμνασίαρχος τῶν γερόντων καὶ Ἀπολλώνιος
 Διοδώρου (τοῦ) Ἑρμ(ίπ)που Παταγας λογιστῆς εἰπ[ον]
 ἐπὶ(=ἐπεὶ) τῆς ἀποπρεσβείας γενηθείσης ὑπὸ Μηνογένους τοῦ Ἰσιδώ-
 ρου τοῦ Μηνογένους τοῦ ἐν τῷ ἐξίό[ν]-
 τι ἔτει ἐκλογιστοῦ τῆς πόλεως ἡμῶν, ἀνδρὸς ἀγαθοῦ κατὰ πᾶσαν
 ἀρετὴν καὶ διὰ τῶν ἐνκεχρισμένων αὐ-
 55 τῷ ἀρχῶν ὑπὸ τῆς πατρίδος ἀνεστρα(μ)μένου ἐπιμελῶς καὶ πιστῶς
 καὶ καθαρείως, ἐν τε τούτοις κα(ί) τῇ [λοι-
 πῇ τοῦ βίου σώφρονι καὶ κοσμίῳ ἀγωγῇ τῆς πρεπούσης ἀποδοχῆς καὶ
 παρὰ τῷ δήμῳ καὶ τῇ γερουσίᾳ [τυν-
 χάνοντος περὶ ὧν ἐπρέσβευσεν πρὸς τε τὸν Σεβαστὸν καὶ Γάϊον τὸν
 πρεσβύτατον αὐτοῦ τῶν παίδων καὶ τοῦ[ς
 λοιποὺς ἡγεμόνας ὑπὲρ τε τῆς πόλεως καὶ τοῦ κοινοῦ τῶν Ἑλλήνων,
 καὶ ἀποδεδοκότος τὰ ἀποκρίματα ἄξια τῆς
 γερουσίας ἡμῶν, σπουδῇν εἰσενηγεγμένο(ν) φιλοφρόνως τοῦ καὶ ἐκ
 τῶν ἡγεμόνων τὸ ἀξίωμα αὐτῆς [δι-

- 60 αφυλάσσειν, ἡ γερουσία ἀποδεξαμένη αὐτὸν ἔκρινεν νῦν μὲν τὸν ἀληθῆ
καὶ καθήκ(ο)ντα αὐτῷ ἔπαινον
διὰ τοῦ ψηφίσματος μαρτυρῆσαι περὶ τε τιμῶν αὐτῷ τῶν πρεπουσῶν
γενέσθαι πρόνοϊαν ἐν τοῖς κ[αθῆ-
κουσιν χρόνοις· δεδόχθαι γενέσθαι καθ' ὃ τι προγέγραπται.

- VI. Ἡράκων Ἡράκωντος ὁ γυμνασίαρχος καὶ Ἀπολλώνιος Διοδώρου
(τοῦ) Ἑρμίππου Παταγας λογιστῆς [εἶπον·
ἐπεὶ Μηνογένης Ἰσιδώρου τοῦ Μηνογένους ὁ ἐν τῷ ἐξίνντι (ἔτει)
ἐκλογιστῆς τῆς πόλεως ἡμ[ῶν, ἀνὴρ
65 καλὸς καὶ ἀγαθὸς καὶ πατὴρ ἐκ προγόνων τιμίου, ἀπὸ τῆς ἐκ παιδὸς
ἡλικίας ἡγμένος εὐτάκτως [καὶ δικαί- (?)
ως περὶ τε τὸ ἥθος καὶ τὴν λοιπὴν τοῦ βίου σὺν φρόνῳ καταστολὴν,
γεγονῶς ἀνὴρ βέλτιστος ἐν [πᾶσιν καὶ
τυγχάνων τῆς καθηκούσης ἀποδοχῆς, διὰ τε τῆς ἀρχῆς παρεσχημένος
ἑαυτὸν σπουδαῖον κα(ὶ) εἴνουν
τῇ πατρίδι εἰρέθῃ καὶ πρεσβευτῆς εἰς Ῥώμην ὑπὲρ τε τοῦ κοινοῦ τῶν
Ἑλλήνων καὶ τῆς πατρίδος πρὸς τε Αὐ-
τοκράτορα Καίσαρα Σεβαστὸν καὶ Γάϊον τὸν υἱὸν αὐτοῦ, καὶ ἐτέλεσεν
τὴν πρεσβίαν καὶ ὑπὲρ τῶν γερόντων
70 ἐπιτυχῶς, οἱ δὲ γέροντες καὶ πρότερον μὲν αὐτὸν ἐπήνεσαν καὶ νῦν
ἔκριναν, τῶν ἐννόμων ἐλθόντων
χρόνων, καὶ τιμῆσαι αὐτὸν· δεδόχθαι τετιμῆσθαι αὐτὸν ἰκόνι γραπτῇ
ἐνόπλῳ ἐπιχρύσῳ, ἥς γενομένης τῆς
ἀναθέσεως ἐν τῷ πρεσβυτικῷ ἐπι(γ)ραφῆναι· ἡ γερουσία ἐτίμησεν
Μηνογένην Ἰσιδώρου τοῦ Μηνογένους
ἄνδρα καλὸν καὶ ἀγαθόν, πρεσβεύσαντα δὲ καὶ ἰς Ῥώμην πρὸς τὸν
Σεβαστὸν καὶ Γάϊον τὸν υἱὸν αὐτοῦ καὶ πρὸς
τοὺς λοιποὺς ἡ(γ)εμόνας καὶ ὑπὲρ τῆς γερουσίας ἐπιτυχῶς, ἀρετῆς
ἕνεκα καὶ εὐνοίας τῆς εἰς ἐατ[ήν.

- VII. Χαρίνος Χαρίνου Περγαμηνὸς, ὁ ἀρχιερεὺς θεᾶς Ῥώμης καὶ Αὐτοκρά-
τορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ, Σαρδιανῶν
76 ἄρχουσι βουλῇ δῆμῳ χαίρειν· ἐ(κ)κλησίας ἀρχαιρετικῆς συναρχείσης
καὶ συνελθόντων τῶν ἀπὸ τῶν [πόλεων ἐ-
κατὸν κ(αὶ) ν' ἀνδρῶν τιμᾶν ἐπηνέχθησαν ἄθροισιν τὸν καθ' ἕτος ἔκδικον
τοῦ κοινοῦ τῶν ἐπὶ τῆς Ἀσί[ας Ἑλ-
λήνων Μηνογένην Ἰσιδώρου τοῦ Μηνογένους τὸν πολέτην (ὕ)μῶν,
διὰ τὴν ἐξ αὐτοῦ ἰς τὴν Ἀσίαν [εὐδη-
λον εὐνοίαν καὶ διὰ τὸ τὴν ἀρχὴν αὐτὸν τετελεκεῖναι καθαρῶς καὶ
συνφερόντως, ἰκόνι γραπτῇ ἐνόπλῳ (ἐ)πιχρύσῳ

- 80 ἦν καὶ ἀνατεθῆναι ἐν ἧ ἂν βούληται πόλει τῆς Ἀσίας, ἐφ' ἧς καὶ
ἐπιγραφῆναι· οἱ ἐπὶ τῆς Ἀσίας Ἑλ(λ)ῆνες ἐτίμησαν
Μηνογένην Ἰσιδώρου τοῦ Μηνογένους Σαρδιανόν, ἔκδικον, τελέσαντα
τὴν ἀρχὴν κα(θ)αῶς καὶ σ[υν-
φερόντως τῇ Ἀσία· δι' ὃ καὶ γεγράφαμεν ὑμεῖν περὶ τῶν τιμῶν αὐτοῦ
ἵνα ἰδῇτε.

- VIII. Δημήτριος Ἡρακλείδου Μασταυρείτης, ὁ ἀρχιερεὺς θεᾶς Ῥώμης καὶ
Αὐτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβα[σ]-
τοῦ, Σαρδιανῶν ἀρχουσι βουλῇ δῆμῳ χαίρειν· Μηνογένην Ἰσιδώρου
τοῦ Μηνογένους τὸν πολέτην ὑμῶν
85 ἐπηνέχθησαν ἐπὶ τῶν ἀρχαιρεσιῶν οἱ ἐπὶ τῆς Ἀσίας Ἑλληνες διὰ
τὴν ἀρετὴν καὶ περὶ πάντα σεμν(ό-)
τητα τιμῆσαι ἰκόνι γραπτῇ ἐνόπλῳ ἐπιχρύσω, ἣν καὶ ἐξεῖναι
ἀναθεῖναι τῷ Μηνογένῃ ἐν ᾧ ἂν βούλη-
ται τῶν τῆς Ἀσίας τόπων γενομένης ἐπιγραφῆς· οἱ ἐπὶ τῆς Ἀσίας
Ἑλληνες ἐτίμησαν Μηνογένην
Ἰσιδώρου τοῦ Μηνογένους Σαρδιανόν, ἄνδρα ἀγαθὸν καὶ τίμιον τῇ
Ἀσία·

- IX. Ἐδοξεν τοῖς ἐπὶ τῆς Ἀσ(ί)ας Ἑλλησιν· γνώμη τοῦ ἀρχιερέως θεᾶς
Ῥώμης καὶ Αὐτοκράτορος Καίσαρος
90 θεοῦ υἱοῦ Σεβαστοῦ Φιλιστήους τοῦ Ἀπολλοδώρου τοῦ Ἀπολλοδώ-
ρου φιλοπάτριδος Σμυρναίου· ἐπεὶ
Μηνογένης Ἰσιδώρου τοῦ Μηνογένου(ς) Σαρδιανός, ἀνὴρ ἀγαθὸς καὶ
ἐν τῇ πατρίδι πλείστης
ἀποδοχῆς τυγχάνει ἐπὶ τε καλοκάγαθία καὶ σεμνότητι καὶ πρεσβήαις
ταῖς πρὸς τὸν Σεβαστὸν καὶ τῇ
τῶν ἐνπεπιστευμένων ἀρχῶν πίστει, χειροτονηθεὶς καὶ ἔκδικος τὸ
δεύτερον ἀγνώως καὶ ἐπιμε-
λῶς τοῖς τῆς Ἀσίας πράγμασιν προσήδρευεν, οὐδένα καιρὸν πρὸς
τὸ συμφέρον τῶν Ἑλ(λ)ήνων παριεῖς
95 πάσῃ δὲ χρώμενος σπουδῇ, ἐφ' οἷς δίκαιός ἐστιν τετεμῆσθαι ἰκόνι
γραφτῇ ἐνόπλῳ ἐπιχρύσω, ἣν
καὶ ἀνατεθῆναι ἐν ἧ ἂν πόλει βούληται τῆς Ἀσίας γενομένης ἐπι-
γραφῆς· οἱ ἐπὶ τῆς Ἀσίας ἐτίμησαν
Ἑλληνας Μηνογένην Ἰσιδώρου τοῦ Μηνογένους Σαρδιανόν, τὸ
δεύτερον ἔκδικον, καὶ ἀνα-
στραφέντα ἀγνώως καὶ συμφερόντως τῇ Ἀσία, ἀρετῆς ἕνεκα πάσης.

- X. Ἐδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλησιν, γνώμη Μάρκου Ἀντωνίου
Λεπίδου Θυατιρηνοῦ, τοῦ ἀρχιερέως καὶ

- 100 ἀγωνοθέτου διὰ βίου τῶν μεγάλων Σεβαστῶν Καισαρῶν θεᾶς
 Ῥώμης καὶ Αὐτοκράτορος Καίσαρος
 θεοῦ υἱοῦ Σεβαστοῦ, ἀρχιερέως μεγίστου καὶ πατὴρ τῆς πατρίδος καὶ
 τοῦ σύνπαντος τῶν ἀνθρώπων
 γένους· ἐπεὶ Μηνογένης Ἰσιδώρου τοῦ Μηνογένους Σαρδιανός, ἀνὴρ
 γένους ἐνδοξοτάτου
 καὶ πολλὰ παρὰ τῇ πατρίδι ἠνδραγαθηκότος διὰ τε ὧν ἐπιστεύθη
 ἀρχῶν καὶ ἱερωσυνῶν, πρεσβεύ-
 σας τε καὶ πρὸς τὸν Σεβαστὸν Καίσαρα ὑπὲρ τε τοῦ κοινού τῶν
 Ἑλλήνων καὶ τῆς πατρίδος, καὶ πάντα
 105 <καὶ πάντα> κατορθωσάμενος προσηκόντως καθὼς τὰ ἀποκρίματα
 περιέχει, γενόμενος δὲ καὶ τῆς
 Ἀσίας τὸ τρίτον ἔκδικος, καὶ ἀναστραφεὶς ἀγνῶς καὶ συμφερόντως
 τοῖς τῆς Ἀσίας πράγμασιν, ὥς
 μάλιστα ἐπηνῆσθαι καὶ τετιμῆσθαι αὐτὸν παρ' ὅλον ἐν ταῖς
 ἀρχαιερείαις, δίκαιον δέ ἐστιν καὶ νῦν
 μαρτυρῆσαι τῷ ἀνδρὶ ὅτι οὐδέποτε ἐνλίπει τοῖς κοινοῖς τῆς Ἀσίας
 πράγμασιν, αἰεὶ ποτε δὲ αἷτιος παν-
 τὸς ἀγαθοῦ γίνεται· δι' ὃ δεδ(ό)χθαι τῷ κοινῷ τῶν Ἑλλήνων
 τετιμῆσθαι αὐτὸν ἰκόνι γραπτῇ ἐνόπλω
 110 ἐπιχρῶσω, ἣν καὶ ἀνατεθῆναι ἐν ἣ ἂν πόλει βούληται τῆς Ἀσίας
 γενομένης ἐπιγραφῆς· οἱ ἐπὶ τῆς Ἀσί-
 as Ἕλληνες ἐτίμησαν Μηνογένην Ἰσιδώρου τοῦ Μηνογένους
 Σαρδιανόν, γενόμενον τρεῖς ἑ[κ-
 δικον καὶ ἀναστραφέντα πιστῶς καὶ ἀξίως τοῦ γένους, ἀρετῆς ἕνεκα
 πάσης· τετιμῆσθαι δὲ καὶ
 Ἰσιδωρον Μηνογένους τοῦ Ἰσιδώρου Ἀσιανόν, τὸν υἱὸν αὐτοῦ
 γεγεννημένον ἐπὶ ταῖς καλλίσταις
 ἐλπίσιν, καὶ ἀνατεθῆναι αὐτοῦ ἰκὼνα ἐνοπλον ἐπιχρῶσον ἐν ἣ ἂν
 πόλει βούληται τῆς Ἀσίας Μηνο-
 115 γένης ὁ πατὴρ αὐτοῦ γενομένης ἐπιγραφῆς· οἱ ἐπὶ τῆς Ἀσίας
 Ἕλληνες ἐτίμησαν Ἰσιδωρον Μηνογέ-
 νους τοῦ Ἰσιδώρου Ἀσιανόν τὸν Μηνογένους υἱόν, διὰ τὴν τοῦ πατρὸς
 αὐτοῦ πρὸς τὴν Ἀσίαν σπουδὴν
 τε καὶ εὐνοίαν, ἀρετῆς ἕνεκα πάσης· ἐξῆναί τε τῷ Μηνογένη τὰ ἴδια
 τίμια καὶ τὰ τῶν προγόνων ἐν
 στήλῃ μαρμαρινῇ ἐνχαράξαι ἣν καὶ ἐπιτετράφθαι αὐτῷ ἐν ἣ ἂν
 βουληθῇ τῆς Ἀσίας πόλις) ἢ ἱερῷ ἀναστή-
 σαι, πεμφθῆναι δὲ τοῦδε τοῦ ψηφίσματος τὸ ἀντίγραφον πρὸς
 Σαρδιανούς ἐσφραγισμένον τῇ ἱερᾷ σφ(ρ)αγίδι.

- 120 XI. "Εδοξ(ε)ν τῇ βουλῇ περὶ ὧν εἰσὴν(γ)ειλαν οἱ στρατηγοὶ Ποσιδώνιος
 Νικομάχου ὁ καὶ Νεικόμαχος καὶ Μωγέτης
 καὶ Παρδαλας καὶ Μοσχίων· ἐπειδὴ Μηνογένης Ἰσιδώρου τοῦ
 Μηνογένους, ὁ ἕκδικος τὸ τρίτον τῆς Ἀσίας,
 ἀνὴρ ἀγαθὸς καὶ εὐγενής, ἀπὸ τῆς πρώτης ἡλικίας σπουδάσας περὶ
 ἀρετῇ, τέλειος ἀνὴρ γέγονεν, πισ-
 τευθεὶς τε παρὰ τῆς πατρίδος ἀρχὰς τιμιωτάτας ἐν πάσαις
 ἀνέστραπται ἀγνῶς καὶ ἐπιμελῶς καὶ
 πιστῶς, πρεσβεύσας τε πρὸς τε τὸν Σεβαστὸν καὶ τοὺς ἄλλους
 ἡγεμόνας ἐπιτυχῶς καλλίστοις
 125 ἀποκρίμασιν τὴν πατρίδα ὑπὲρ τῶν συμφερόντων κεκόσμηκε, τῇ τε
 παρὰ τοῖς Ἑλλήσι διαπρέπων
 γυνώσει ἡξίωται τρις τῆς αὐτῆς ἀρχῆς διὰ βίον πιστὸν καὶ ἥθη
 ἀγαθὰ καὶ ἀνδρείαν, ἐφ' οἷς ἄπασιν ἡ βου-
 λὴ ἐπαινέσασα αὐτὸν καὶ ἐπὶ τῷ ἱεροπρεπῶς τὴν Περιγαμνῶν
 ἱερωσύνην ἄρξαι ἔκρινε τιμῆσαι· δε-
 δόχθαι τετιμῆσθαι αὐτὸν ἰκόνι χαλκῇ, ἥς ἀνατεθείσης ἐν τῇ ἀγορᾷ
 γενέσθαι τὴν ἀρμόζουσαν ἐπι-
 γραφήν, τετιμῆσθαι δὲ αὐτοῦ καὶ τὸν υἱὸν Ἰσιῶρον ἰκόνι γραπτῇ
 ἐνόπλῳ ἐπιχρύσῳ, ἥς ἀνατεθείσης ἐν
 130 τῷ παιδικῷ τυχίν τῆς προσηκούσης τοῖς ἐψηφισμένοις ἐπιγραφῆς·
 ἐπετράπη τε αὐτῷ τὸ ψήφισμα
 ἐνχαράξαι εἰστήλην καθὼς καὶ οἱ Ἕλληνες ἐψηφίσαντο.

- XII. "Εδοξεν τῇ βουλῇ περὶ ὧν ἰσὴνγειλεν Χρυσόγονος Χρυσογόνου
 νεώτερος Οὔπινας, ὁ γραμ(μ)ατεὺς τοῦ δήμου
 τὸ δεύτερον καὶ ἀντάρχων τῶν στρατηγῶν· ἐπιδὴ ἐπελθόντες οἱ ἐν
 τῷ ἱερῷ τοῦ τε Πολιέως Διὸς
 καὶ τῆς Ἀρτέμιδος οἰκοῦντες, ἡτήσαντο εὐχαριστίας ἔνεκαν καὶ ὧν
 πέπόνθασιν εὐ ἐκ Μηνογένου[ς]
 135 τοῦ Ἰσιδώρου τοῦ Μηνογένους, ἀνδρὸς ἀγαθοῦ καὶ παρὰ τε τῇ
 πατρίδι τῆς καλλίστης τυγχάνοντος ἀπ[ο]-
 δοχῆς τε καὶ μαρτυρίας καὶ παρὰ τοῖς Ἑλλήσιν τιμῆς, οἱ τρις ἡδὴ
 ἕκδικον αὐτὸν πεποίηται ἐατῶν, ἰκὼνα
 γραπτὴν ἑνοπλον ἐπίχρυσον τοῦ υἱοῦ αὐτοῦ ἀναθῆναι ἐπιτραπῆναι
 αὐτοῖς Ἰσιδώρου τοῦ Μηνογένους τοῦ
 Ἰσιδώρου Ἀσ[ια]νοῦ, καὶ ἡ βουλὴ διὰ τε τὸν πατέρα αὐτοῦ
 Μηνογένην καὶ διὰ τοὺς αἰτουμένους ἐπέτρεψεν· δε-
 δόχθαι ἀνατεθῆναι τὴν ἰκὼνα αὐτοῦ ἐν τῷ ἱερῷ τῆς Ἀρτέμιδος, ἐφ'
 ἥς καὶ γενέσθαι τὴν οἰκείαν ἐπιγραφὴν.

TRANSLATION

The League of the Hellenes in Asia, the People of the Sardians and the Chamber of Elders honored Menogenes, son of Isidorus the son of Menogenes, as hereunder written:

I. On the report of Metrodorus, son of Conon, Cleinias, Musaeus and Dionysius, generals: WHEREAS Gaius Julius Caesar, the eldest of the sons of Augustus has, as was ardently desired, assumed in its full splendor the pure white toga, in lieu of that with the purple border, and all people rejoice to see the united prayers ascending to Augustus on behalf of his sons: and WHEREAS our city, in view of so happy an event, has decided: THAT the day which raised him from a boy to the completeness of manhood shall be a sacred day, on which annually everyone shall wear wreaths and festal apparel, when the generals of the year shall perform sacrifices to the gods, shall, through the sacred heralds, make supplications for his welfare, and shall unite in consecrating an image of him, which they shall instal in his father's temple; THAT on the day when the city received the good news and when the decree was adopted, on that day, too, wreaths be worn and sumptuous sacrifices be offered to the gods; and THAT an embassy respecting these matters be sent to Rome to congratulate him and Augustus; RESOLVED by the Council and the People: THAT ambassadors chosen among the most eminent men be despatched to bear salutations from the City, to present to him the copy of this decree sealed with the People's corporate seal, and to discourse with Augustus respecting the common interests of Asia and of the City.

(The ambassadors chosen were Iollas, son of Metrodorus, and Menogenes, son of Isidorus the son of Menogenes.)

II. Emperor Caesar Augustus, son of the god, supreme pontiff, vested with tribunician authority for the 19th year, to the Magistrates, Council and People of the Sardians, greeting: Your ambassadors, Iollas, son of Metrodorus and Menogenes, son of Isidorus the son of Menogenes, had audience of me in Rome and presented the decree sent by you, wherein you make known your resolutions in respect to yourselves, and congratulate me on the coming to full manhood of the elder of my sons. I commend your earnest endeavor to demonstrate to me and all mine your gratitude for the benefits conferred on you by me. Farewell.

III. On the report of the generals: WHEREAS Menogenes, son of Isidorus the son of Menogenes, assessor of taxes for the

year now ending, a gentleman by birth, discharged his official duties with care and energy, and was sent to Rome as ambassador to Augustus Caesar, to Gaius Caesar the eldest of his sons, and to the other personages to whom he conveyed the decrees on behalf of the City and of the League of the Hellenes; and WHEREAS he performed this embassy with great dignity in a fashion worthy of the city, and at his audience with Augustus expressed the city's joy on Gaius' account and its loyalty to all his house; and WHEREAS he appeared before the duly convened assembly of the People and reported upon his embassy, and the People, having received him and from the replies that he brought back having learned his diligence and care, were moved to honor him: RESOLVED by the Council: THAT his honors be postponed till the legal time, but that the People's testimony to him be declared by this decree and that on these grounds also he be held in the highest esteem.

IV. On the report of the generals: WHEREAS Menogenes, son of Isidorus the son of Menogenes, member of the Council, and designated in the year now ending by the League of the Hellenes in Asia as its advocate, a man full of zeal for his native city, has in everything shown his loyalty to the interests of the People by serving as ambassador and advocate and by spending money for its benefit; and WHEREAS, on behalf of the Hellenes, the People, and our Chamber of Elders he proceeded to Rome, to the god Augustus Caesar and to his son Gaius Caesar, and thus by the replies that he brought back from Augustus shed great distinction on those who sent him out; and WHEREAS for upright and faithful conduct, worthy of his family, in the offices and public burdens conferred upon him by his native city, he is held in the highest esteem, for which reason, as well as for his general conduct and for his loftiness of character in all things, the People were moved to honor him; now that it is the legal time, RESOLVED by the Council and the People: THAT he be commended, that he be honored with a painted portrait on a gilt shield and with a marble portrait-image, and that these be set up in the market-place and inscribed as follows:

*The People honored Menogenes son of Isidorus
the son of Menogenes, who went to Rome as am-
bassador to Augustus Caesar and to his son
Gaius Caesar; who was advocate of the Hellenes;
and whose conduct was upright and faithful.*

V. Heracon, son of Heracon, warden of the gymnasium of the Elders, and Apollonius Patagas, son of Diodorus, the son of Hermippus, auditor, made this motion: "WHEREAS the report upon his embassy has been made by Menogenes, son of Isidorus the son of Menogenes, assessor of taxes of our city for the year now ending, a man rich in all noble qualities, who, in the offices entrusted to him by his native city, has acted with care, faithfulness and integrity; and WHEREAS on these grounds, and because of the self-restraint and propriety of his general life, he has received from the People and the Chamber of Elders the esteem that is his due, for his embassy on behalf of the City and of the League of the Hellenes to Augustus, to Gaius the eldest of his sons and to the other leading men; and WHEREAS he has delivered replies which are worthy of our Chamber, and has shown kindly zeal in upholding its prestige even in the eyes of the leading men; and WHEREAS the Chamber of Elders, having received him with favor, has decided now by its decree to testify its genuine and fitting commendation, and to take steps at the proper time for paying him the honors due to him; RESOLVED: that it be done as above written.

VI. Heracon, son of Heracon, warden of the gymnasium, and Apollonius Patagas, son of Diodorus the son of Hermippus, auditor, made this motion: WHEREAS Menogenes, son of Isidorus the son of Menogenes, assessor of taxes of our city for the year now ending, a gentleman and son of a father honored for his lineage, has from childhood displayed decorum and justice (?) in his character and in the sober tenor of his general life, has proved in all respects an excellent man, has received that esteem which is his due, and, through his official acts, has shown zeal and loyalty to his native city; and WHEREAS, when chosen to go to Rome, on behalf of the League of the Hellenes and of his native city, as ambassador to Emperor Caesar Augustus and to Gaius his son, he successfully performed his mission on behalf also of the Elders; and whereas on a former occasion the Elders commended him, and now that the legal time has come, have decided also to honor him; RESOLVED: that he be honored with a painted portrait on a gilt shield to be placed in the Hall of the Elders, and to be thus inscribed:

The Chamber of Elders honored Menogenes, son of Isidorus the son of Menogenes, a gentleman, who went with success to Rome on behalf also of the Chamber of Elders, as ambassador to Augustus, to Gaius his son, and to the other leading men; in recognition of his noble qualities and of his loyalty to the Chamber.

VII. Charinus, son of Charinus, citizen of Pergamum, high-priest of the goddess Rome and of Imperator Caesar Augustus, son of the god, to the Magistrates, Council, and People of the Sardians, greeting: A meeting for the election of officials having been convened, and the hundred and fifty men from the cities having assembled, they were unanimously moved to honor Menogenes, son of Isidorus the son of Menogenes, your fellow-citizen, advocate for the current year of the League of the Hellenes in Asia, for his conspicuous loyalty to Asia, and for having discharged his official duties with integrity and for the public good, with a painted portrait on a gilt shield to be placed in any city of Asia that he may wish and to bear this inscription:

The Hellenes in Asia honored Menogenes, son of Isidorus the son of Menogenes, citizen of Sardes, the advocate, who discharged his official duties with integrity and for the good of Asia.

We have therefore written to you about his honors for your information.

VIII. Demetrius, son of Heracleides, citizen of Mastaura, high-priest of the goddess Rome and of Imperator Caesar Augustus, son of the god, to the Magistrates, Council and People of the Sardians, greeting: At their meeting for the election of officials, the Hellenes in Asia were moved to honor Menogenes, son of Isidorus the son of Menogenes, your fellow-citizen, for his noble qualities and for the loftiness of his character in all respects, with a painted portrait on a gilt shield, which Menogenes may place in any spot in Asia that he may wish, inscribed as follows:

The Hellenes in Asia honored Menogenes, son of Isidorus the son of Menogenes, citizen of Sardes, a man good and conferring honor on Asia.

IX. It was resolved by the Hellenes in Asia, on motion of the high-priest of the goddess Rome and of Imperator Caesar Augustus, son of the god, Philistes, the son of Apollodorus the son of Apollodorus, lover of his city, citizen of Smyrna: WHEREAS Menogenes, son of Isidorus the son of Menogenes, citizen of Sardes, a good man, is in his native city held in the greatest esteem for his gentlemanly qualities, his loftiness of character, his embassies to Augustus, and the faithfulness shown in the offices entrusted to him; and WHEREAS, having been elected advocate for a second term, he has honestly and carefully watched over the concerns of Asia, neglecting no opportunity but displaying all zeal to promote the interests of the Hellenes; now therefore he deserves to be honored with a painted portrait on a gilt shield, to be placed in any city of Asia that he may wish, and to bear this inscription:

The Hellenes in Asia honored Menogenes, son of Isidorus the son of Menogenes, citizen of Sardes, advocate for a second term, who conducted himself honestly and for the good of Asia; in recognition of all his noble qualities.

X. It was resolved by the Hellenes in Asia, on motion of Marcus Antonius Lepidus, citizen of Thyatira, the high-priest and president for life of the great Augustan Caesarean games of the goddess Rome and of Imperator Caesar Augustus, son of the god, supreme pontiff, father of his country and of the whole human race: WHEREAS Menogenes, son of Isidorus the son of Menogenes, citizen of Sardes, member of a most illustrious family which has done many good deeds for its native city in the offices and priesthoods entrusted to it, served as ambassador to Augustus Caesar on behalf of the League of the Hellenes and of his native city, and fulfilled all his tasks well and in a fitting manner as shown by the tenor of the replies: and WHEREAS he became for a third term advocate of Asia, acquitted himself uprightly and with advantage to the interests of Asia, and has in consequence been especially commended and exceptionally honored in the assemblies for the elections of officials; and WHEREAS now again it is fitting to bear this man witness that he never fails in his duty to the general interests of Asia, but is always a prime mover in all good; therefore RESOLVED by the League of the Hellenes: THAT he be honored with a painted

portrait on a gilt shield, to be placed in any city of Asia that he may wish and to bear this inscription:

The Hellenes in Asia honored Menogenes, son of Isidorus the son of Menogenes, citizen of Sardes, who was advocate three times, and who acquitted himself faithfully and in a manner worthy of his lineage; in recognition of all his noble qualities;

and that Isidorus, son of Menogenes the son of Isidorus, citizen of Asia, his son born with the fairest hopes, be also honored; that a portrait of him on a gilt shield be placed in any city of Asia that his father Menogenes may wish, inscribed as follows:

The Hellenes in Asia honored Isidorus, son of Menogenes the son of Isidorus, citizen of Asia, the son of Menogenes, on account of his father's zeal and loyalty toward Asia; in recognition of all his noble qualities;

that Menogenes be authorized to engrave on a marble stele his own honors and those of his ancestors; that he be permitted to set that stele up in any city or sacred precinct of Asia that he may wish; and that the copy of this decree, sealed with the sacred seal, be sent to the Sardians.

XI. It was resolved by the Council, on the report of the generals, Posidonius, son of Nicomachus, called also Neicomachus, Mogetes, Pardalas, and Moschion: WHEREAS Menogenes, son of Isidorus the son of Menogenes, advocate of Asia for a third term, a good man of noble birth, has from his earliest years been zealous in good deeds; has shown himself a perfect man; has been entrusted by his native city with the most honorable offices, in all of which he has acquitted himself uprightly, carefully and faithfully; has served with success as ambassador to Augustus and to the other leading men; by their excellent replies has promoted the interests of his native city; and has been so conspicuous among the Hellenes for his knowledge that he has thrice been considered worthy of the same office on account of his faithful conduct, high character and manliness; for all of which reasons the Council has commended him and has also decided to honor him for having discharged with proper devotion the duties of the priesthood of the Pergamenes; RESOLVED that he be honored with a bronze portrait-effigy to be set up in the market place

and suitably inscribed; and that his son, Isidorus, also be honored with a painted portrait on a gilt shield to be placed in the Hall of the Boys and to bear an inscription corresponding with the terms of this decree.

(Permission was also given him to engrave the decree on a stele, as the Hellenes in their decree provided.)

XII. It was resolved by the Council with regard to the report of Chrysogonus Opinas the younger, son of Chrysogonus, clerk of the People for a second term and vice-gerent of the generals: WHEREAS the Residents in the sacred precinct of Zeus Polieus and of Artemis applied to us, and because of their gratitude for the benefits received by them from Menogenes, son of Isidorus the son of Menogenes, a good man, possessing the highest esteem and testimonials from his native city, as well as honors from the Hellenes who have now thrice made him their advocate, petitioned that leave be given them to set up a painted portrait on a gilt shield of his son Isidorus, the son of Menogenes the son of Isidorus, citizen of Asia: and WHEREAS the Council, for the sake of his father, Menogenes, and of the petitioners granted this leave: RESOLVED, that his portrait be set up in the sacred precinct of Artemis and that it also bear its own suitable inscription.

ANALYSIS AND IMPORTANCE OF INSCRIPTION

This stele bears in a script well cut and almost as fresh as new, a collection of public resolutions awarding distinctions to Menogenes. It resembles the Iollas pedestal (*A.J.A.* XVII, 1913, pp. 29 ff.), only Menogenes engraved all these resolutions *in extenso*, whereas Iollas summarized his by adding up all the statues, portraits, etc.

It contains a letter from Augustus to the Sardians, 5 B.C. (II), two letters to the Sardians from the president of the Union or League of the cities in the province of Asia, *κοινὸν Ἀσίας* (VII, VIII), two decrees of that Union (IX, X), three decrees of the Sardian Council (III, XI, XII), two decrees of the Sardian Elders or *γέροντες* (V, VI), two decrees of the Sardian Council and People (I, IV). All are connected with incidents in the career of the Sardian citizen, Menogenes, one of the ambassadors sent by the Sardians to congratulate Augustus on the coming of age of his grandson Gaius (January, 5 B.C.). After this, Menogenes was

for three consecutive years advocate, *ἐκδικος*, of the Union or League above mentioned, and, probably for one year only, priest of Rome and Augustus at Pergamum. While overmuch space is, as usual, taken up with honorific verbiage, yet on several points these documents give valuable information:

I. They throw light on the relations of the cities of Asia to Rome and to Augustus. He is still no more than one among the leading statesmen (ll. 58, 74, 124), but to him are referred questions affecting Sardes and the province of Asia (ll. 20, 25, 104).

II. As to the *Koinon*, we learn (a) the names of the four high priests who successively presided over it from September 23, 5 B.C. to September 22, 1 B.C.—the only such series known to us in the whole history of that federation; (b) the fact that Menogenes was its advocate for three years.

III. Respecting Sardes itself, we are informed (a) as to the board of *strategi* and the town-clerk (*γραμματεὺς*); (b) as to the Chamber of Elders (*γερονσία*) and its officials; (c) as to the tax-assessor (*εκλογιστής*); (d) as to the temple of Zeus Polieus being within the same precinct as that of Artemis; (e) as to the probable existence of an association composed of dwellers in that precinct.

DATE

The dating of most of the documents is fairly certain, owing to the fact that No. I must date from the spring of 5 B.C. and No. X not earlier than 2/1 B.C., while between those limits the dates of the Nos. II to IX can be assigned from internal evidence. *Inscriptionen von Priene*, No. 105 (= *O.G.I.* 458) of 9/8 B.C. shows that the Asian year began on September 23, and that the elections (*ἀρχαιρεσίαι*) were held not less than 50 days before this, *i.e.* about August 1 (ll. 82–84). We may then approximately date our documents as follows:

September 23, 6 B.C., to September 22, 5 B.C. being the year in which Menogenes was *εκλογιστής* and went to Rome, Metrodorus, Cleinias, etc., being *strategi* (this is probable, although at Sardes the official year is not known).

No. I. Dated just after receipt of the news (*i.e.*, about April 1, 5 B.C.) of Gaius' *deductio in forum* which took place about January 1, 5 B.C. (cf. Gardthausen, *Augustus und Seine Zeit*, I, p. 1120).

No. II. Dated about July 1, 5 B.C., just after Augustus was vested with tribunician power for the nineteenth time.¹ The title "Cos. XII" is omitted, probably because Augustus resigned the consulate soon after Gaius' coming of age (Suet. Augustus, 26, Mommsen, *Res Gestae Divi Augusti*.² p. 52).

Nos. III and V. Dated about September 1, 5 B.C., just when Menogenes had got home from his embassy; sixty days are an ample allowance for each of his journeys to and from Rome, cf. Friedländer, *Darstellungen aus der Sittengeschichte Roms*³ II, pp. 31-2; *C.I.L.* XI, 1421, l. 25; Riepl, *Das Nachrichtwesen des Altertums mit besonderer Rücksicht auf die Römer*, 1913, pp. 217 ff.

September 23, 5 B.C., to September 22, 4 B.C.=the year in which Menogenes was *ἐκδικος* for the first time, and Charinus was high-priest.

Nos. IV and VI. Probably dated soon after beginning of Asian year, *i. e.*, about October-November, 5 B.C., for the *τιμαί*, formerly delayed, would probably be awarded as soon as it was legal to award them.

No. VII. Probably dated early in August, 4 B.C., while Menogenes was still *ἐκδικος* (*τὸν καθ' ἔτος ἐκδικόν*), and the *ἐκκλησία ἀρχαιρετική* (l. 76) would be that of August, 4 B.C.

September 23, 4 B.C. to September 22, 3 B.C.,=the year in which Menogenes was *ἐκδικος* for the second time, and Demetrius was high-priest.

No. VIII. Probably dated in August or September, 3 B.C., for the *ἀρχαιρεσίαι* (l. 85) seem to be those of August, 3 B.C.

September 23, 3 B.C., to September 22, 2 B.C.=the year in which Menogenes was *ἐκδικος* for the third time, and Philistes was high-priest.

No. IX. Probably dated late in 3 B.C. or early in 2 B.C., after Menogenes had completed his second term as *ἐκδικος*, but before the *κοινόν* had received news of Augustus' being named *pater patriae* in February, 2 B.C.

September 23, 2 B.C., to September 22, 1 B.C.=the year in which Menogenes was priest of the Imperial municipal cult at Pergamum, and Marcus Antonius Lepidus was high-priest.

No. X. Probably dated late in 2 B.C., after Menogenes had completed his third term as *ἐκδικος*, and the *ἀρχαιρεσίαι* (l. 107)

¹ This lasted from June 27, 5 B.C., to June 26, 4 B.C. (cf. *Ins. Br. Mus.* 522, notes).

are probably those of August, 2 B.C. No. X would thus be the first of our documents in which *pater patriae* could be mentioned.

No. XI and No. XII were probably passed at the end of this year, for $\delta \epsilon \kappa \delta \iota \kappa \omicron \varsigma \tau \omicron \nu \tau \rho \acute{\iota} \tau \omicron \nu$ (l. 121) need not mean more than $\omicron \iota \tau \rho \acute{\iota} \varsigma \eta \delta \eta$, etc. (l. 136), and does not seem necessarily to imply that Menogenes was actually serving his third term when No. XI was passed. Probably Posidonius, etc., were *strategi*, and Chrysogonus clerk in this year, though of course it is possible that the official year of Sardes did not correspond with that of Asia.

COMMENTARY

Line 1. $\tau \omicron \nu \kappa \omicron \iota \nu \omicron \nu \tau \omega \nu \epsilon \pi \iota \tau \eta \varsigma \text{'} \text{Α} \varsigma \iota \alpha \varsigma \text{'Ε} \lambda \lambda \eta \gamma \nu \omega \nu$ (also in ll. 40, 77) a common expression in Greek inscriptions of Roman times from Asia Minor. It is the full title of the League¹ of the cities of Asia, more shortly expressed as $\tau \omicron \nu \kappa \omicron \iota \nu \omicron \nu \tau \omega \nu \text{'Ε} \lambda \lambda \eta \gamma \nu \omega \nu$ (ll. 32, 58, 68, 104, 109), or $\omicron \iota \epsilon \pi \iota \tau \eta \varsigma \text{'} \text{Α} \varsigma \iota \alpha \varsigma \text{'Ε} \lambda \lambda \eta \gamma \nu \epsilon \varsigma$ (ll. 80, 85, 87, 89, 96, 99, 110, 115), or $\omicron \iota \text{'Ε} \lambda \lambda \eta \gamma \nu \epsilon \varsigma$ (ll. 43, 51, 94, 125, 131, 136), or $\eta \text{'Α} \varsigma \iota \alpha$ (ll. 20, 78, 80, 87, 88, 94, 106, 108, 116, 121). In many other inscriptions these forms and $\tau \omicron \nu \kappa \omicron \iota \nu \omicron \nu \tau \eta \varsigma \text{'Α} \varsigma \iota \alpha \varsigma$ also occur (cf. *O.G.I.*, No. 458, note 24 for many examples; cf. Syll. No. 677; Wiegand, *Milet*, 1908, Heft. II, p. 101, No. 3). In Cagnat, *Ins. Gr. ad res Rom. pert.* III, No. 603, l. 15, No. 671, l. 6, we have $\tau \omicron \nu \kappa \omicron \iota \nu \omicron \nu \tau \omega \nu \epsilon \pi \iota \tau \eta \varsigma \text{'Α} \varsigma \iota \alpha \varsigma \text{'Ε} \lambda \lambda \eta \gamma \nu \omega \nu$; in *Jh. Oest. Arch. I.* XIV, 1911, Beiblatt, p. 127, $\tau \omicron \nu \kappa \omicron \iota \nu \omicron \nu \tau \omega \nu \alpha \pi \omicron \nu \tau \eta \varsigma \text{'Α} \varsigma \iota \alpha \varsigma \text{'Ε} \lambda \lambda \eta \gamma \nu \omega \nu$; in *O.G.I.* No. 490, l. 12, we have $\kappa \omicron \iota \nu \omicron \nu \beta \omicron \upsilon \lambda \iota \omicron \nu \tau \omicron \nu \tau \eta \varsigma \text{'Α} \varsigma \iota \alpha \varsigma$; in No. 504, ll. 15, 16, $\tau \omicron \nu \epsilon \theta \nu \omicron \varsigma$. It would seem as if all these expressions meant the same thing and were used at the same time. From Mark Antony's letter to this body (*Class. Rev.* VII, 1893, p. 477), it has been inferred that he was its organizer, about 40–32 B.C. (*Hermes*, XXXII, 1897, pp. 515–18), but the name, $\tau \omicron \nu \kappa \omicron \iota \nu \omicron \nu \tau \omega \nu \text{'Ε} \lambda \lambda \eta \gamma \nu \omega \nu$, has been found to occur as early as 56–50 B.C. (cf. Wiegand, *Milet*, Heft. II, p. 101, No. 3, l. 43. On the $\kappa \omicron \iota \nu \omicron \nu$ cf. also Ramsay, *C.B.* I, p. 478; Chapot, *La*

¹ It is difficult to translate the word $\kappa \omicron \iota \nu \omicron \nu$ (= Latin *concilium* or *conventus*), which means common council or assembly or federation or union or league, most of these words being too formal and definite, whereas the $\kappa \omicron \iota \nu \omicron \nu$ of Asia was an organization of town representatives with certain religious duties and observances thereto attached. We have adopted in the translation the word "league" because it is applicable to gatherings political, religious, or even athletic.

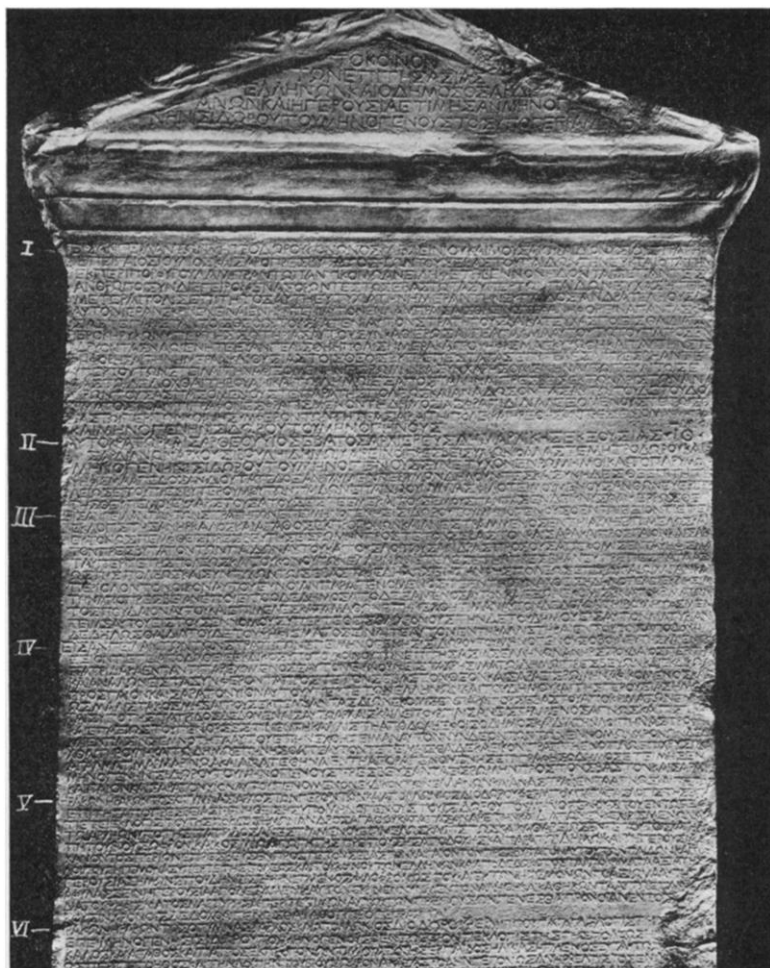


FIGURE 2.—INSCRIPTION NO. 29 FROM SARDES; UPPER HALF

Prov. rom. proc. d'Asie, pp. 464 f.). For the number of cities belonging to it, see below l. 77.

L. 4. On *γενοῦσα* cf. commentary on l. 52 and on No. 27, *A.J.A.* XVIII, 1914, pp. 68–69. Add to references there San Nicoló, *Aegyptisches Vereinswesen zur Zeit der Ptolemäer und Römer*, 1913, I, pp. 40 f.; Lévy, *R. Ét. Gr.* VIII, 1895, pp. 203 ff.; Ziebarth, *Das Griechische Vereinswesen*, pp. 113–116; Liebenam, *Städteverwaltung*, pp. 565 f.

L. 4. *Μηνογένην*. Since he held the priesthood of Rome and Augustus at Pergamum (infra l. 127) soon after 2 B.C., the year in which L. Caesar came of age, it seems highly probable that he is the Menogenes whose name occurs on the Pergamene coin bearing the heads and names of Gaius and Lucius Caesar (*Brit. Mus. Cat. of Coins, Mysia*, p. 140, No. 250; von Fritze, *Abh. Preuss. Akad.* 1910, *Die Münzen v. Perg.* p. 92). Among the Pergamene coins of about this period, one bears the name of 'Α. Φούριος, *ιερεὺς* (v. Fritze, *ibid*; *Brit. Mus. Cat. of Coins, Mysia*, p. 138, No. 238), so our Menogenes may have issued the coin in honor of Gaius and Lucius while serving as *ιερεὺς* at Pergamum. He appears to have issued, about fifteen years later, *i.e.*, after the accession of Tiberius (A.D. 14), another coin at Pergamum bearing the words *Μηνογένης* and *Σεβαστοί* with the heads of Augustus and Tiberius (*Brit. Mus. Cat. of Coins, Mysia*, p. 140; Waddington, *Fastes*, No. 68). This may have been done during a second tenure of the same priesthood. There existed at Sardes, about 200 A.D., a place or building called *Μηνογένειον* (*Mouseion*, II, 1876-8, p. 25), which was probably (like the *Διοδώρειον* at Pergamum, the *Ἀράτειον* at Sicyon, the *Ξενώνηον* at Thyatira: cf. K.P. II, p. 41, No. 74) the burial place of some heroized benefactor; and it is possible that he may have been our Menogenes. The name Menogenes ('Αλέξανδρο[s] *Μηνογένου*[s]) also occurs on a Sardian coin, cf. Babelon, *Inv. Wadd.* 5212: *Brit. Mus. Cat. Lydia*, p. c; but it is so common a name in Lydia (cf. K.P. I, Nos. 78, 96, 108, 193; II, Nos. 81, 99) that we cannot be sure of the identifications suggested.

L. 5. The name Isidorus occurs at Sardes in No. 16 (cf. *A.J.A.* XVIII, 1914, p. 52). *Τοῖς ὑπογεγραμμένοις*. One M is omitted, but a small M is inserted above the line over the space between M and E, as can be seen in the photographs of both stone and squeeze. In Le Bas-Wadd. 1221, we have *τετιμῆσθαι . . . ταῖς ὑπογεγραμμέναις τειμαῖς*, cf. also K.P. I, No. 27b, l. 14. In *O. G. I.* No. 338, l. 11, etc. we have same form as here.

L. 6. *Εἰσανγελάντων Μητροδώρου . . . Διονυσίου στρατηγῶν*. There was not room in the line for the last two letters of *στρατηγῶν*, so ΩΝ is inscribed on the moulding just above ΗΓ. The father's name is given with the first name (as in l. 120), so that Metrodorus, son of Conon, cannot be identified with

the priest Metrodorus, the son of Menecrates (*Mouseion*, II, 1876-8, p. 59, No. 141), nor with Metrodorus, son of Artemidorus (cf. 'Ins. from Sardes,' *J.H.S.* XXIX, 1909, p. 155). The name Μουσαῖος is borne by a third century Sardinian M. Αὐρ. Μουσαῖος (*I.G.* III, 129) and appears on a Sardinian coin of the time of Augustus (*Brit. Mus. Cat. Lydia*, p. ci). This Dionysius may have been the same as the priest of Rome Διονύσιος ὁ Ἀθηναῖος (*Mouseion*, III, 1878-80, p. 182, No. τοά). The formula εἰσαγγειλάντων . . . στρατηγῶν corresponds to the στρατηγῶν εἰσηγησάμενων of the Sardinian decree in Josephus, *Ant.* XIV. 10. 24 (259), and is very frequent in inscriptions of Asia Minor; cf. Wilhelm, *Neue Beiträge* (*Sitzb. Wien. Akad.* CLXVI, 1, 1911), p. 58 for references. We here learn for the first time that the Sardinian board of *strategi* had four members (cf. ll. 120-1) who were elected annually (l. 12), and whose functions were sometimes exercised by the town clerk (γραμματεὺς τοῦ δήμου, l. 133). In III, ll. 28 and 39, the *strategi* are also mentioned, but not by name. The fact that the father's name is used only with the first name in ll. 6 and 120 seems to indicate that the first men mentioned were the most important and perhaps chairmen of their respective boards. They would correspond to the στρατηγὸς πρῶτος of other inscriptions (cf. Liebenam, *op. cit.* pp. 559-563). On the *strategi* in general cf. Liebenam, *op. cit.* pp. 286, 558 f.; Chapot, *op. cit.* pp. 236 f., 241; *R. Ét. Gr.* XII, 1898, p. 268; *B.C.H.* XIV, 1890, p. 537, No. 2; K.P. I, p. 2. At Magnesia, Pergamum, Temnus (cf. Cicero, *pro Flacco*, 44), Cyzicus (cf. Hasluck, *Cyzicus*, p. 255), etc., there were five members of the board, but at Gordus in Lydia, as at Sardes, the number was four (cf. K.P. I, No. 170, where the clerk of the people is one of the four and all four have their fathers' names given).

L. 7. Γάιος Ἰούλιος Καίσαρ. Gaius and Lucius Caesar are almost always named without the *nomen* of their gens (so here in ll. 43, 51; in ll. 57, 69, 73 only Γάιον). We find it, however, in *Syll.* No. 354 (Hypata), in *B.C.H.* XII, 1888, p. 15, No. 4 (Mylasa), and elsewhere applied to both brothers. Gaius, son of Agrippa and of Julia, the daughter of Augustus and Scribonia, born in 20 B.C. and adopted by Augustus in 17 B.C. (the *Kronprinz* as Gardthausen calls him), assumed the *toga virilis* on or soon after January 1, 5 B.C. (Mommson, *Res Gestae Divi Augusti*² p. 52; Gardthausen, *op. cit.* p. 1120); and Augustus accepted his twelfth consulship in 5 B.C. in order to preside over the *deductio*

in forum of Gaius, just as three years later he accepted his thirteenth in order to preside over that of Lucius. For the life of Gaius and his relations to Asia Minor, cf. *O.G.I.* No. 459 and the references given there in note 4. He was sent with proconsular power to quiet affairs in the Orient in 1 A.D., was wounded in Armenia, and died in Lycia in 4 A.D. He received the title *stephanephorus* at Heraclea on Latmus for two years between 1 and 4 A.D. For the cult of Gaius and Lucius Caesar see Heinen, *Klio*, XI, 1911, pp. 176–7. For monuments to Gaius cf. Le Bas-Wadd., No. 1194; *Ins. Brit. Mus.* Nos. 213 and 892; Cagnat, *Ins. Gr. ad Res. Rom. Pert.* IV, Nos. 65–68, 79–80, 205, 248, 317; *O.G.I.* No. 459; for games in his honor cf. *Καισάρηα τὰ τῷθέμενα Γαῖῳ Καίσαρι* in *Syll.* No. 677 = *S.G.D.I.* No. 3660, and cf. below on l. 100.

τῶν τοῦ Σεβαστοῦ παίδων. This is the usual designation of Gaius and Lucius Caesar; cf. *Ins. v. Perg.* Nos. 384 and 475; *Ath. Mitt.* XXVII, 1902, p. 96, No. 88.

L. 8. Sigma was omitted in κό(σ)μω. τε is a correction from δε, T being cut over the Δ. λαμπρὰν properly means pure white (cf. *toga pura* or *candida*) as in Polybius X, 4, 8, ἡξίου τήβενναν αὐτῷ λαμπρὰν εἰθῆς ἐτοιμάσαι. In St. James' epistle II, 2, λαμπρὰ ἐσθῆς (which occurs here in l. 11, cf. also Polyb. X, 5, 1) is translated "goodly apparel"; in Luke XXIII, 11, "gorgeous"; in Acts X, 30, "bright clothing"; but some scholars, following the Vulgate, think the meaning is "white" (cf. Rev. XV, 6). For τήβεννος cf. Dion. Hal. III, 61; Plut. *Rom.* 26. In Polybius X, 4, 8, Dion. Hal. II, 70; V, 47; VI, 13; Diod. V, 40, we have the feminine τήβεννα. In Dion. Hal. II, 70 occurs περιπόρφυρος τήβεννα, in Plut. *Rom.* 26, περιπόρφυρος τήβεννος, and in Polybius VI, 53, 7, we have περιπόρφυρος ἐσθῆς. In Plut. *Rom.* 25, περιπόρφυρος is used alone, as perhaps in this Sardes inscription, for the *toga praetexta* or *laticlavica*.

Ll. 10–11. τὴν ἡμέραν . . . ἱερὰν. Similarly at Cumae the eighteenth of October, on which Augustus assumed the *toga virilis*, was a festal day (Dessau, *Ins. Lat. Selectae*, No. 108). Also the birthday of Augustus was much celebrated (cf. *O.G.I.* 456, ll. 20, 29; 458, ll. 4, 22, 51). At Pergamum the day on which Diodorus Paspas returned from his embassy to Rome was made ἱερὰ (*Ath. Mitt.* XXXII, 1907, p. 246, l. 36), and so also in *O.G.I.* 332, l. 14 was the day on which Attalus III came to Pergamum. For η for ει in τεληοῦσαν cf. examples cited on l. 15.

On λαμπραῖς (ἐ)σθῆσι cf. *O.G.I.* 332, l. 39; *Ath. Mitt.* VII, 1882, p. 72, l. 39, and above on l. 8; αι was inscribed for ε, a mistake due to the αι immediately preceding rather than to the pronunciation of αι as ε. στεφανηφορεῖν ἅπαντας. cf. ll. 14-15, στεφ(αν)ηφορῆσαι; cf. *B.C.H.* IX. 1885, p. 390, l. 34, of honors paid to Antiochus I: καὶ στεφανηφορῆσαι τοὺς τε συνέδρο[us] καὶ τοὺς ἄλλους τοὺς ἐν τῇ πόλει πάντας. On the whole subject of crowns cf. Köchling, *De coronarum apud antiquos vi atque usu*, 1914, especially pp. 40 ff.

L. 12. αι is omitted at the end of παριστάναι. For θυσίας παριστάναι cf. *O.G.I.* 332, n. 15.

L. 13. ιεροκηρύκων . . . Repeating or chanting prayers was one of the duties of these temple officials: cf. *Ath. Mitt.* XXXII, 1907, p. 262: τὸν ιεροκήρυκα μετὰ Μάνιον Ἀκύλλιον ἐπέυχεσθαι καὶ Διοδώρῳ Ἡρώιδου Πασπάρῳ εὐεργέτῃ; Wiegand, *Milet*, III, No. 145, l. 36: τὸν δὲ ιεροκήρυκα ἐπέύξασθαι τοῖς ἐκκλησιάζουσιν; Josephus *Ant.* XII, 2, 11: ιεροκήρυκας καὶ θυτάς καὶ τοὺς ἄλλους οἱ τὰς κατευχὰς ἐποιῶντο. Prayers by the magistrates in person seem to have been decreed as having special solemnity, cf. ἐπιτάξαντος δὲ καὶ σπονδὰς καὶ κατευχὰς ὑπὸ τῆς συν[αρχίας] (*Ins. v. Magn.* 100 b. l. 17). The ιεροκήρυκες were sufficiently important to be mentioned in dating documents; *Ins. Brit. Mus.* No. 587 a (Ephesus); *Denkschr. Wiener Akad.* XLV, 1897, p. 15 (Myra). For ιεροκήρυκες at Pergamum, cf. *Ath. Mitt.* XXXII, 1907, p. 270; XXXV, 1910, p. 451.

L. 14. εὐαγγελίσθη. This is another illustration of the anticipation of the Christian εὐαγγελίαι which prevailed in Asia Minor in the latter half of the first century B.C.; cf. *Ath. Mitt.* XVI, 1891, 145, ἐπιδιδόντα ἐν εὐαγγελίοις εὐψύχῳ[s]; *O.G.I.* No. 458, l. 41, εὐαγγελί[ων], and remarks of Wilamowitz, *Ath. Mitt.* XXIV, 1899, p. 293. τὸ ψήφισμα . . . ἐκυρώθη. This evidently refers to the present decree (ll. 6-20), passed on the very day on which the good news was received. That such rapid action was the rule in Hellenic cities of the period, is reported by Cicero, *pro Flacco*, 7, 16 (*totae res publicae sedentis contionis temeritate administrantur*) and 7, 17. For κυροῦσθαι in this sense, cf. Wiegand, *Milet*, II, No. 10, l. 26: τὸ ψήφισμα τὸ ἐκ Πανωνίου κυρωθέν; *Ins. v. Magn.* No. 100 b, l. 20: τὸ κεκυρωμένον ἐπὶ στεφανηφόρου Πολυκλείδου . . . ψήφισμα; *Ins. Brit. Mus.* No. 788 (Cnidus), ἐκυρώθη χειροτονία ἐν βουλᾷ. This news cannot have taken over sixty days to reach Sardes from Rome. Gaius' death at Limyra in Lycia was

known in Pisa within forty days (February 21 to April 2, 4 A.D., cf. *C.I.L.* XI, 1421 = Dessau *Ins. Lat. Sel.* 140, ll. 21, 25; for other instances cf. Friedländer, *Darstellungen*⁸, II, pp. 31–2); so that if Gaius' *deductio in forum* took place soon after January 1 (*v. supra*), the day on which the news of it reached Sardes and this decree was passed cannot have been later than April 1, 5 B.C.

L. 15. The right half and downstroke of the first letter φ can still be seen, but the letters αν are entirely omitted in στεφ(αν)ηφορῆσαι. . . πρεσβῆαν for πρεσβείαν, also in ll. 69, 92, but ἀποπρεσβείαν in l. 35. In l. 10 we have τεληούσαν for τελειούσαν, ll. 55, 93, 103, ἀρχήων for ἀρχείων, ll. 86, 117, Μηνογένη for Μηνογένει, l. 100 Καισαρήων, l. 126 ἀνδρήαν for ἀνδρείαν. For η = ει, an especial characteristic of early imperial times cf. *Ath. Mitt.* XXXVIII, 1913, p. 51 and references cited *A.J.A.* XVII, 1913, p. 35.

L. 19. δημοσία σφραγίδι. On the practice of sealing letters, which prevailed from very early times in Egypt and among the Greeks, cf. *Arch. f. Papfg.* I, 1901, pp. 71, 74; Wilhelm, *Arch. Ep. Mitt.* XX, 1897, p. 81; Thuc. I, 132, *Eur. Iph. in Aul.*, 321; Lucian, *Timon*, 22; Le Bas-Wadd. No. 1618; Herzog, *Koische Forsch.* p. 127, No. 3; and *I.G.* VII, 2711, l. 83, where δημοσία σφραγίς is the corporate seal of the Boeotian κοινόν. On the use of seals, cf. Bonner, *Cl. Philology*, III, 1908, pp. 399 ff. διαλεξιμένους. Perhaps this means more than to discuss or talk over. It may mean to discourse or even to deliver a set speech; cf. Stephanus, *Thesaurus*, II, 1211 "orationem publice habere"; cf. also Aristid. II, p. 417; Dio. Chrys. II, 1; cf. Herodian, III, 14, 8, of πρέσβεις who περί τε εἰρήνης διελέγοντο.

L. 20. περί τῶν κοινῇ συμφερόντων. From this, and from ll. 35, 44, 105, it appears that complimentary embassies, such as that of Menogenes, were sometimes used as a means of suggesting reforms or requesting redress of grievances. Matters of general interest to the province must have been discussed by the κοινόν. καὶ ἡρέθησαν. The decree ends with τῇ πόλει. A footnote such as this was often appended; cf. Herzog, *Koische Forsch.* No. 190, l. 21: εἰρέθησαν πρεσβευταὶ . . . ; *Ath. Mitt.* XXXII, 1907, p. 276; οἶδε κατεστάθησαν ἐπιμεληταὶ . . . Ἰόλλας Μητροδώρου may have been a son of the *strategus* mentioned in l. 6. On the name Iollas cf. *A.J.A.* XVII, 1913, p. 34. There was not room for the letters ΔΩΡΟΥ, so they were added in the

space below with a hyphen (not above as ΩN at end of l. 6). This sign (παραγραφή) was sometimes used as a sign of abbreviation or a mark of punctuation or between words (cf. *I.G.* V. 2, 6; Wilhelm, *Beiträge*, pp. 21 ff.; Larfeld, *Handbuch*, I, pp. 431 f; II, p. 584; *Gr. Epigr.* 1914, p. 304; *I.G.* III, 613), but here it is used as a real hyphen between syllables, not words, and is probably the earliest example.

L. 21. The stone reads Μηνογένην for Μηνογένης, a mistake corrected in l. 24, and Μηνογένους for Μηνογένους.

Ll. 22-27. Allowing three months from the approximate date assigned to our first document (cf. *supra*) for the journey of the ambassadors to Rome and their interview with Augustus, we may date this letter soon after July 1, 5 B.C., *i.e.*, just after Augustus had entered on his nineteenth year of tribunician authority, which lasted from June 27, 5 B.C. to June 26, 4 B.C. (cf. *Ins. Brit. Mus.* No. 522; Egbert, *Introd. to the Study of Latin Inscriptions*, p. 124). We are told that he resigned his later consulships, his twelfth among them, after holding each of them but a few months (Suet. *Aug.* 26). This fact probably explains the omission from his titles of ὑπατος τὸ ἑβ', which is used in Augustus' letter to the Cnidians when he holds the eighteenth tribunician power (Dittenberger, *Syll.* 356, note 2 is wrong). Complete letters of Augustus are rare. The five already known are:

1. The rescript to provincial governors concerning the Jews (date uncertain, but before 2 A.D.; Waddington, *Fastes*, No. 62); Josephus, *Ant.* XVI, 6, 2.

2. Letter to C. Norbanus Flaccus, proconsul of Asia (probable date 31-27 B.C.; cf. *Prosop. Imp. Rom.* II, p. 415; Waddington, *Fastes*, No. 50); Josephus *Ant.* XVI, 6, 3.

3. Letter to the Cnidians; *Syll.* 356 (=Gardthausen, II, p. 309); date 6 B.C.

4. Letter to his wife Livia (Suet. *Claud.* 4).

5. Letter to Gaius Caesar, his grandson, dated September 23, 1 A.D.; Gell. XV, 7 (=Weichert, No. 18).

The fragments of his correspondence are collected by Weichert, *Imp. Caes. Aug. Scriptorum Rell.* (1846) pp. 150-160, Nos. 1-33; to which collection must be added these epigraphic fragments, found since 1846:

- (a) Letter to the Mylasians (about 31 B.C.); Le Bas-Wadd. No. 441 = *Syll.* No. 350; cf. Gardthausen, I, p. 396; Wadd. *Fastes*, No. 51.

(b) Letter to the Chians (about 26 B.C.); *Syll.* No. 355, l. 19.

(c) Letter to the Eresians (about 15 B.C.); *I.G.* XII, ii. 531 (= *Insc. Gr. ad res Rom. pert.* IV, 7).

Augustus' familiarity with the Greek language is shown by his having used it in twelve out of the thirty-three letters listed by Weichert. It is possible therefore that this letter to the Sardians was dictated by him.

L. 22. Sigma is omitted by assimilation at the end of *νίος*, and also before *τ* in *Σεβαστός*; *ἐξουσίας* is for *ἐξουσίας*. Before and after *θ'* there is a punctuation mark like a small upsilon. *θεοῦ νίος* corresponds to Latin *divi filius*, (cf. *Klio*, XI, 1911, p. 140) and is frequent in inscriptions mentioning Augustus; cf. *Syll.* 351, 354, 355, l. 19, 356, etc.; *Ath. Mitt.* XXIV, 1899, p. 173; *C.I.G.* 1810; *I.G.* VII, 1836, etc. *ἀρχιερεύς*. In the sense of *pontifex maximus* this word is often used, in early imperial documents, without *μέγιστος*; so in another letter of Augustus (*Syll.* No. 356, l. 3); of Julius Caesar (Josephus, *Ant.* XIV, 10, 2); of Augustus (*ibid.* XVI, 6, 2); of Tiberius (Bohn-Schuchhardt, *Altertümer von Aegae*, p. 51); of Caligula (*I.G.* VII, 2711, l. 21). Cf., also, *C.I.G.* 2215. In l. 101 infra, *μέγιστος* is added. On *ἀρχιερεύς*, cf. Pauly-Wissowa, *Real-Encycl.* s.v. and Chapot, *op. cit.* p. 468.

L. 23. In this line there is an inset of two letters. *ἀρχουσι βουλῇ δήμῳ χαίρειν* is a common formula at the beginning of public letters; cf. *O.G.I.* 441, 502, 509; *Syll.* 350; *B.C.H.* XVI, 1892, p. 427; Ziemann, *De Epistularum Graecarum Formulæ Sollemnibus Quaestiones Selectae* (Diss. Hal. XVIII), 1910, pp. 253-258. The letter of Augustus to the Cnidians begins in the same way as lines 22-24, and forms a close parallel; cf. *Syll.* 356:

Αὐτοκράτωρ Καῖσαρ θεοῦ υἱὸς Σεβαστός, ἀρχιερεύς, | ὑπάτος τὸ
δωδέκατον ἀποδεδειγμένος | καὶ δημαρχικῆς ἐξουσίας τὸ ὀκτωικαίδεκατον, ||
Κνιδίων ἀρχουσι, βουλῇ, δήμῳ χαίρειν· οἱ πρέσ|βεις ὑμῶν Διονύσιος
β' καὶ Διονύσιος β' τοῦ Διονυ|σίου ἐνέτυχον ἐν Ῥώμῃ μοι, καὶ τὸ
ψήφισμα ἀποδόντες, etc.

L. 24. In *Μηνογένης* the last letter is corrected from N to Σ, Ξ. *συνέτυχον*. This verb, like *ἐντυγχάνειν*, was a technical term for "being received in audience" by some great personage; e.g. ἐν Ἐφέσῳ μοι συντυχόντες, Josephus *Ant.* XIV, 12, 3; Καίσαρι συντυχεῖν ἐπειγόμενος, *ibid.* XVI, 4, 1; cf. *Syll.* 356, l. 8: ἐνέτυχον ἐν Ῥώμῃ μοι, (cf. *O.G.I.* 509, l. 7). In the letter of Marcus Antonius to the

κοινόν of the Greeks in Asia (*Cl. Rev.* VII, 1893, p. 477 = *Jh. Oest. Arch. I.* XIV, 1911, *Beiblatt*, p. 127), ll. 5, 25, we have ἐντυχόντος μοι. τὸ παρ' ὑμῶν ψήφισμα is the decree of ll. 6–20.

L. 25. ὑμεῖν is frequent for ὑμῖν; cf. *O.G.I.* 502, ll. 7, 11; 504, l. 6; 507, l. 6, etc.; cf. τεῖμ(ά)ς for τιμάς in l. 37; πολείτην in ll. 78, 84, etc. σννήδεσθε is used of congratulations, μοι being here supplied from l. 24; cf. *Syll.* 364, l. 13; *O.G.I.* 441, l. 29; 504, l. 6; etc.

L. 26. τοῦ πρεσβυτέρου. Augustus correctly uses the comparative, whereas the Sardians use the superlative (ll. 7, 31), as if he had had more than two sons.

L. 27. ἀτούς. cf. *O.G.I.* 458, l. 10, and *A.J.A.* XVII, 1913, p. 44. ἔρρωσθε or ἔρρωσο is a very common ending in ancient Greek public and private letters; universal in the letters of all the emperors of the first century A.D. Later a longer phrase is sometimes used, ἔρρωσθαι ὑμᾶς εὔχομαι, as in *O.G.I.* 502. In his letter to the Cnidians (*Syll.* 356) Augustus also uses ἔρρωσθε; cf. Ziemann, *op. cit.* pp. 335–355, especially pp. 354 ff. For ἔρρωσο in private letters, cf. Witkowski, *Epistulae privatae Graecae*, passim.

L. 29. ἐκλογιστής. A financial official, the nature of whose duties is not quite clear, cf. *C.I.G.* 3599, l. 26 (Assos); Le Bas-Wadd. 405 (Mylasa); *O.G.I.* 665, n. 35; 669 (= *Ins. Gr. ad res Rom. pert.* I, 1263) n. 72 (Egypt); *C.I.G.* 3886 = *B.C.H.* VIII, 1884, p. 237 (Eumeneia); *B.C.H.* X, 1886, p. 313, l. 34 (Alabanda). Wilcken (*Ostraka*, I, pp. 493–5) points out that this title, being derived from ἐκλογίζειν, denotes an accountant or auditor, not a collector, of taxes; whereas ἐκλογεύς (from ἐκλέγειν) is the proper term for a collector (cf. Francotte, *Finances des cités gr.*, p. 113; cf., also, Ramsay, *C.B.* pp. 369, 376). But in the following passage from Philo (*de plant.* 57—Cohn-Wendland) the ἐκλογιστής seems to be a collector, as well as accountant: θησαυροὶ λέγονται ἐν οἷς οἱ ταχθέντες τῶν φόρων ἐκλογιστὰι [τάς] ἀπὸ τῆς χώρας προσόδους κατατίθενται. This passage may imply that they deposited the money in the treasuries without being in any way responsible for its collection, but that seems unlikely.

L. 31. τοὺς λοιποὺς ἄνδρας. Augustus is still regarded as but one among the leading men of Rome; his position is not yet unique; cf. ll. 57–8: καὶ το[ύς] λοιποὺς ἡγεμόνας; l. 124: καὶ τοὺς ἄλλους ἡγεμόνας.

L. 32. Besides acting as ambassador for Sardes, Menogenes was also representing the κοινόν of the province; cf. ll. 43, 58,

104. His appointment in the following year as *ἐκδικος* of the *κουνόν* was thus natural.

L. 34. *συναχθείση* probably denotes that the *ἐκκλησία* was specially called to consider Menogenes' report. On *δημοτελεῖ* cf. *A.J.A.* XVII, 1913, p. 357. One *κ* is omitted in *ἐκκλησίαι*.

L. 35. *ἀποδεξάμενος*. For this verb cf. l. 60; and for the corresponding noun *ἀποδοχή* cf. ll. 38, 46, 56, 67, 92, 135; *Ins. v. Magn.* No. 101, l. 74: ὁ δῆμος ἀποδέχεται . . . ; *ibid.* No. 113, ll. 16 f. ἡ βουλή καὶ ὁ δῆμος ἀποδεχόμενο[ι] τὸν ἄνδρα προσῆκον ἡγῆνται τιμῆσαι αὐτόν; l. 21, ἐν ἀποδοχῇ (this difference between *τιμή* and *ἀποδοχή* is still more marked in ll. 37–8, *infra*). Cf. also *Ath. Mitt.* XV, 1890, p. 255 l. 14 (proconsular letter of 188 B.C.); XXXIII, 1908, p. 376, ll. 9, 10; *Ins. Brit. Mus.* 925, l. 32 and Hirschfeld's note on τῆς καλλίστης ἀποδοχῆς. ἀποκριμάτων (cf. also ll. 44, 58, 105, 125). This was the regular term for the official reply given by a ruling individual or body, in answer to an embassy; cf. *I.G.* VII, 2711, l. 68 (reply of Caligula to the Boeotian *ἔθνος*); cf. Josephus, *Ant.* XIV, 10, 6 (replies of Roman Senate); *Ins. Brit. Mus.* No. 893, l. 45. Some of these replies seem to have been given orally, as well as in writing; cf. *Senatus Consultum* of Lagina of 81 B.C.: πρεσβευταῖς Στρατονικέων κατὰ πρόσωπον ἐν τῇ συγκλήτῳ φιλανθρώπως ἀποκριθῆναι (*B.C.H.* IX, 1885, p. 447).

L. 36. In *δεδόχθαι* *θ* is cut on the stone for *ο*, as in l. 109.

L. 37. *α* is omitted in *τειμάς*. The verb is here sometimes spelt with *ι*, sometimes with *ει*; the noun with *ει*. τοὺς ἐννόμους . . . χρόνους. The meaning of this phrase, which recurs in lines 47, 70–1, is seen from the fact that, before the "legal times," Menogenes is still *ἐκλογιστής* (l. 29), whereas after they have arrived (l. 47) he is *ἐκδικος* (l. 40). To honor him after he had ceased to be *ἐκλογιστής* for his services in that capacity is no longer unlawful; hence the law must have prohibited the honoring of an official during his term of office, as was the case in Attic law. This throws light on two passages in which the phrase evidently bears the same technical meaning as here: *Μουσείον*, II, 1875–6, p. 53 (= *Milet*, III, p. 321, where the text is shown to date from about 212 B.C.): ἵνα δὲ κ[αὶ] Ἀεωνίδης τιμηθῇ καταξίως προνοησάτω ἡ ἐπὶ στεφανηφόρου Μηνοδώρου [βου]λῇ ἐν τοῖς ἐννόμοις χρόνοις; *C.I.G.* 3524 (Cyme, time of Augustus), l. 21: πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων χρόνων τὰν παντέλεα . . . μαρτυρίαν ἀπυδέδοσθαι. In *μαρτυρίαν* the first *ρ* is omitted.

L. 40. ἀποδιχθείς. For the use of ι for ει cf. ll. 53, 54, 73, 78, 92, 99, 105, 108, 109, 116, 117, 128, 129, 130, 132, 133, 136, 137, 139 and *A.J.A.* XVII, 1913, p. 36; XVIII, 1914, p. 73.

ἐκδικος. Menogenes was elected ἐν τῷ ἐξίοντι ἔτει (cf. *Le Bas-Wadd.* 1221, l. 16), which is the same period as that mentioned in l. 28; i.e., about August, 5 B.C., when his term as ἐκλογιστής of Sardes was just ending, he was ἀποδειχθείς as attorney at the annual ἀρχαιρεσίαι of the κοινόν. He held the office three times (cf. ll. 106, 121, 126), i.e., three years, since the appointment was annual (l. 77). *Ins. v. Priene*, No. 105 (= *O.G.I.* 458) is the only text which informs us as to the ἐκδικος of the κοινόν (cf. *O.G.I.* 458, n. 40 and *A.J.A.* XVIII, 1913, p. 41). The γερουσία of Ephesus also had its ἐκδικος (*Forschungen in Ephesos*, II, p. 110, No. 20).

L. 41. In καίην the iota is added above the line as in l. 48.

L. 42. Σεβαστὸν θεὸν Καίσαρα. For the epithet θεός applied in Asia Minor to Augustus in his lifetime, cf. *Syll.* 354; *O.G.I.* 533, l. 3; *Ath. Mitt.* XXIV, 1899, p. 173; XXXIII, 1908, p. 411, No. 45; *Ins. v. Perg.* 381; *Klio*, XI, 1911, pp. 140-175. On the deification of Augustus cf. *O.G.I.* index p. 618 s. v. Augustus; *Rend. d. R. Inst. Lombardo*, 1911, pp. 438-449; for the cult of Roma and Augustus in Asia Minor, cf. l. 100 and references in *A.J.A.* XVII, 1913, pp. 44, 45. Vergil in *Ecl.* I, ll. 6, 7, 43 f. speaks of the young Octavianus as *deus*; and Appian V, 132, shows that divine honors were paid to him as early as 36 B.C. At first *deus* was perhaps only a title of honor like *deus ille noster Plato* in Cic. *ad Att.* IV, xvi, but from 29 B.C. his cult spread widely and by the time of our inscription prevailed in most parts of Asia Minor (cf. *Klio*, XI, 1911, pp. 147 ff.).

L. 44. ὥς is for ὥστε, cf. l. 106; *Jos. Ant.* XIV, 16. 3: ἐδωρήσατο Σόσσιον, ὥς πάντας ἀπελθεῖν χρημάτων εὐποροῦντας.

L. 45. One μ is omitted in ἀνεστραμμένος.

L. 46. αν is omitted at the beginning of ἀναστροφήν.

L. 48. καὶ εἰκόνι γραπτῇ ἐνόπλῳ. The iota of καὶ is added above the line as in l. 41. Cf. *O.G.I.* 470, l. 26; 571, n. 4; 767, l. 26 and other references, *A.J.A.* XVII, 1913, pp. 38-9. In view of ll. 114, 137, it seems best to write ἐνόπλῳ, not ἐν ὄπλῳ. Menogenes was at different times honored with six of these portraits (ll. 71, 79, 86, 95, 109), and his son Isidorus with three. Menogenes received, besides, leave to erect in the market-place a marble image (l. 49), and a bronze effigy (l. 128). *B.C.H.* X, 1886, pp. 312-3 is a good instance of a summary of similar honors.

L. 49. On ἀγάλατι μαρμαρινῷ cf. *A.J.A.* XVII, 1913, p. 38. ἀγορᾶ (cf. l. 128). The only other epigraphic reference to this spot is in Μουσείον, II, 1876–8, p. 25, l. 11. The Γ is a correction from Ε, by making the lines deeper cut.

L. 50. In Σεβαστόν ε is omitted.

L. 52. Ἡράκων. Neither of these officials is otherwise known. This and the next document are the earliest resolutions that we possess of any *gerousia* in Asia Minor, as well as the earliest evidence we have of the existence at Sardes of such a body. *Gerousiae* are very seldom mentioned as early as this Augustan period, and even for the Ephesian *gerousia* there is no evidence so early as this (cf. Lévy, *R. Ét. Gr.* VIII, 1895, pp. 238 and 239, n. 1. On the *gerousia* cf. references in *A.J.A.* XVIII, 1914, pp. 68 f. and above on l. 4).

L. 52. γυμνασιάρχος τῶν γερόντων. Here, as in many other places, the director of the Elders' gymnasium (πρεσβυτικόν, l. 72) was the "chief executive officer" of the *gerousia* (cf. Hogarth, *Journal of Phil.* XIX, 1891, p. 73; Lévy, *l.c.* p. 246). For the γυμνασιάρχος τῆς γερουσίας, the more usual term, which occurs in inscriptions of many other places, cf. Lévy, *l.c.*, pp. 233, 240, 246; Chapot, *op. cit.*, p. 226; San Nicoló, *op. cit.*, pp. 43 ff.; Poland, *Gesch. des Gr. Vereinswesens*, pp. 98 f., 401 f.; Daremberg-Saglio, *Dict.* II, 1680, 1682, notes 26, 27, 1684; *Ins. v. Magnesia*, Nos. 116, l. 24, 164, l. 6, γερουσίας γυμνασιαρχήσαντα; *R. Ét. Gr.* VI, 1893, p. 176, γυμνασιαρχήσαντα τῶν πρεσβυτέρων; K.P. II, No. 270, ll. 8, 9; and other references in Pauly-Wissowa, VII, 1978, 1979. In *Ins. Brit. Mus.* 587 b (Ephesus) the gymnasiarch was also secretary of the *gerousia*. In *R. Ét. Gr.* VI, 1893, p. 167, l. 8 (Iasus) he acts as its spokesman. Other instances are collected by Lévy, *l.c.*, and cf. also: ἄρξαντα τοῦ πρεσβυτικοῦ (Chios: *C.I.G.* 2220–1) = evidently the gymnasiarch of the Elders, with a slightly different title; and *Ath. Mitt.* XXXII, 1907, p. 260, l. 49: γυμνασιαρχήσαντα καλῶς τῶν τε] νέων καὶ πρεσβυτέρων (the restoration being made certain by *ibid.* p. 313, n. 36); cf. *Ins. v. Magnesia*, No. 153: γυμ[ασι]αρχήσαντα τῶν πρεσβυτέρων.

Ἀπολλώνιος Παταγας is not otherwise known. For this form of double name cf. Διόδωρος Πάσπαρος, *Ath. Mitt.* XXXII, 1907, pp. 243 ff.; and instances collected by Sundwall, *Klio, Beiheft* XI, 1913, p. 266. Also cf. Χρυσόγονος Οπινας (l. 132); Ἀρτεμίδωρος Παπας, *C.I.G.* 2943. Patagas has the Asia Minor root pete* or ppta* (cf. Sundwall, *op. cit.*, pp. 178, 187), and is probably the same as the

name of the Persian Πατηγύας in Xen. *Anab.* I, 8, 1, where some manuscripts give Παταγύας, although the word might be connected with the Greek root Παταγ- as in Παταγή, the earlier name of Amorgos in Pliny, *N.H.* IV, 23; cf. however Patigran in Ammianus XXIII, 6, 40, and Pataga in Pliny VI, 35, which indicate that the root is oriental. It is possible also, since Apollonius is presumably a Sardian, that we here have the name of another tribe (cf. *A.J.A.* XVIII, 1914, pp. 47-57). However, since Opinas in l. 132 is probably not tribal, this seems unlikely. ♀ here and in line 63 is a monogram for τοῦ, not for υἱοῦ as is said in *R. Ét. Gr.* VI, 1893, p. 189. Larfeld, *Gr. Epigr.* 1914, p. 276 gives examples of its use for ου only. In Ἑρμ(ι)που ιτ is omitted. For a later Sardian of this name cf. Wiegand, *Siebenter vorl. Bericht über Milet*, etc., *Abh. Pr. Akad.* 1911, p. 65, l. 20: "Ερμιππος Ἑρμίππου Σαρδιανός (temp. Caligula). λογιστής. As the financial functions of the *gerousia* were most important (cf. Hogarth *l.c.* p. 76, Lévy, *l.c.* p. 246), it is natural that an auditor (or "Finanzbeamter," cf. Poland, *op. cit.* p. 379) should be one of its chief officials. In later times he was sometimes appointed by the Emperor; e.g., by M. Aurelius for the *gerousia* of Ephesus, cf. *O.G.I.* 508 = *Forschungen in Ephesos*, II, p. 121, No. 23, ll. 5-6. This officer is not to be confused with the imperial λογιστής of a city = *curator rei publicae* (*B.C.H.* IX, 1885, p. 72, Le Bas-Wadd. Nos. 605, 1224, 1609, 1620c, 1677 etc.; cf. references in *K.P.* II, No. 39).

L. 53. ἐπ(ε)ί. The iota is unusually tall, indicating perhaps that it is for εἰ. The omission of ε here may be a mistake, since in ll. 28, 64, 90, 102, we have ἐπεί and in l. 121 ἐπειδὴ (in l. 133, however, ἐπιδή); yet the use of ι for εἰ is very common (cf. *supra* on l. 40) and the spelling may well have varied in our different documents. In *O.G.I.* No. 470, l. 16; Wiegand, *Siebenter Bericht*, l. c., p. 63, and elsewhere, we have ἐπι for ἐπεί.

Ll. 55, 56. ἀνεστρα(μ)μένον, one μ is omitted by assimilation. For καθαρείως cf. *A.J.A.* XVII, 1913, p. 31, l. 20, p. 46. The reading κα(ι) τῇ [λοι]πῇ τοῦ βίου σῶφρονι καὶ κοσμίῳ ἀγωγῇ is made practically certain by l. 66, καὶ τὴν λοιπὴν τοῦ βίου σῶφρονα καταστολήν (cf. *Rh. Mus.* XLIX, 1894, p. 431, ἐπὶ τῇ κοσμίῳ ἀναστροφῇ). Iota is omitted in καὶ as in ll. 41, 48, 67, though added above the line in ll. 41, 48. The left bar of Λ can still be seen on the stone. On ἀγωγή cf. *O.G.I.* 474, n. 5; *Ath. Mitt.* XXXIII, 1908, p. 376, l. 12; p. 380, l. 10.

Ll. 56, 57. ἀποδοχῆς . . . [τυν]χάνοντος. Cf. on l. 35 above and ll. 67, 92, 135. This is a frequent phrase in later Greek literature, cf. Polybius, I, 5, 5; VI, 2, 13; VIII, 19, 11; Diodorus, II, 20, 4, and 46, 2; V, 83, 3; Jos. Arch. VI, 14, 4; 1 Tim. I, 15; IV, 9, etc.

L. 58. ἡγεμόνας (cf. ll. 59, 74, 124). This, or οἱ ἡγούμενοι (B.C.H. IX, 1885, p. 75; Mylasa), was a usual designation for men of the ruling class in Rome, applied to the triumvirs, to members of the senate, and to the chief men of Rome (see Hicks' note to *Ins. Brit. Mus.* No. 487, p. 152). For its application in Asia Minor to the Roman rulers and emperors, cf. references in *K.P.* II, No. 43.

L. 59. σπουδὴν εἰσηνεγμένον(υ). The last letter should be υ, not ς as on the stone. For the phrase see *O.G.I.* 458, l. 33: σπουδὴν εἰσεν[ενκαμ]ένη; 443, l. 14, εἰσφέρεται σπουδὴν.

τὸ ἀξίωμα αὐτῆς, κ. τ. λ. This sentence seems to imply that the *gerousia* was conscious of its political inferiority. Only one other case seems to be known (cf. Wiegand, *Milet*, III, No. 152, p. 373) in which πρεσβύτεροι join in a decree of the people.

L. 60. καθήκ(ο)ντα. The stone has ω for ο.

Ll. 61, 62. ἐν τοῖς κ[αθή]κουσιν χρόνοις. Comparing this with l. 70, we can see that this resolution was, like No. III, passed when Menogenes was still ἐκλογιστής, and might therefore not lawfully receive τιμαί; whereas No. VI was passed, like No. IV, when his tenure of this office had ceased.

L. 63 repeats l. 52.

L. 64. ἔτει is omitted.

L. 67. Of εὖνονν the first letter is clear on the stone. ι is omitted in καὶ as in l. 55.

L. 68. εἰρέθη. The stone has ει for η, just as we often have η for ει; cf. on l. 15.

L. 69. ὑπὲρ τῶ[ν γερόντων]. This restoration is certain, because of ὑπὲρ τῆς γερουσίας in l. 74.

L. 70. τῶν ἐννόμων ἐ[λθόντων] χρόνων, cf. ll. 37, 47, 61, 62. In l. 47, where we have νῦν δὲ ὄντων τῶν ἐννόμων χρόνων, one might be tempted to read the Ionic δ' ἐόντων and here ἐ[όντων], since in *C.I.G.* 3524, ll. 21, 22, of about the same date we have τῶν ἐννόμων ἐόντων χρόνων (cf., also, Smyth, *Greek Dialects, Ionic*, pp. 590, 591). However, since the space requires seven or eight letters and -όντων is not long enough, we prefer ἐ[λθόντων]; cf. *Od.* I, 16: ἔτος ἦλθε; cf., also, *Ins. v. Magnesia*, No. 44, l. 18, etc.; cf. *O.G.I.*,

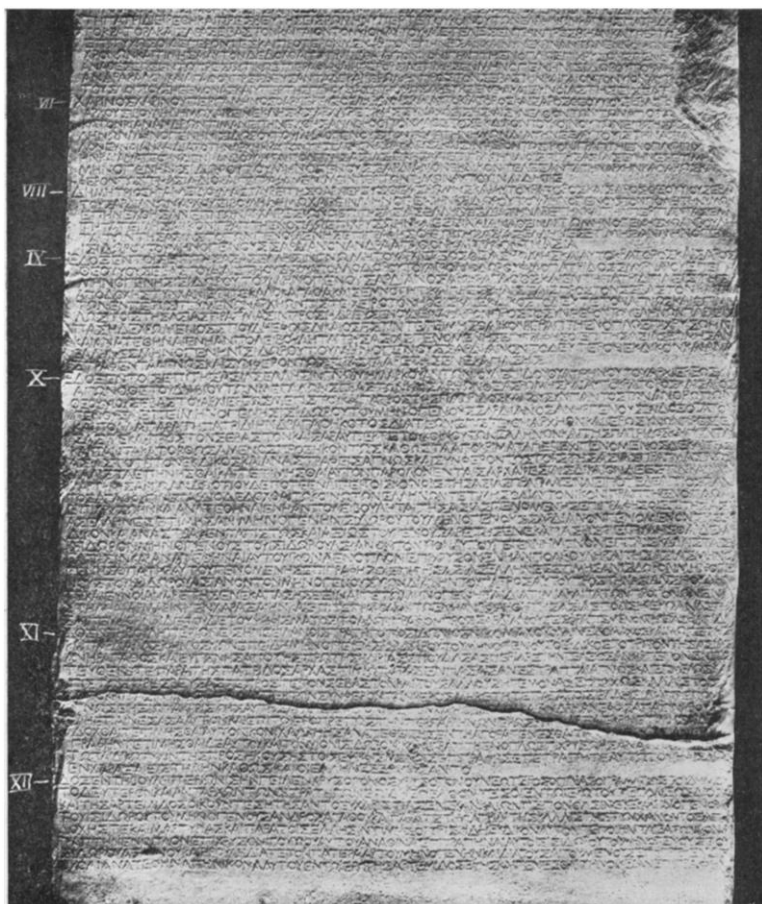


FIGURE 3.—INSCRIPTION NO. 29 FROM SARDES; LOWER HALF

444, 17: *διελθόντος . . . χρόνου*; and it is possible to read *δὲ ὄντων* in l. 47 since we have without elision *δὲ ἐστίν* in l. 107, *δὲ αἷτιος* in l. 108, *δὲ αὐτοῦ* in l. 129, etc.

L. 72. *πρεσβυτικῶ*, cf. *ἐν τῷ παιδικῶ*, l. 130: *ἄρξαντα τοῦ πρεσβυτικού* (Chios) *C.I.G.* 2220-1; cf. *ἄρχων τοῦ πρεσβυτικού*, *C.I.G.* 4157, l. 4 (= *A.J.A.* IX, 1905, p. 311, from Sinope); cf. *τὸ γεροντικόν* at Nysa, Strabo 649; cf. Poland, *op. cit.*, pp. 99, 101, 363. This must have been the hall or gymnasium of the *gerousia* mentioned by Vitruvius (II, 8, 10) and Pliny (XXXV, 172), and in *Mouseion*, II, 1876-8, p. 25, l. 2, *γυμνασίῳ γερονσί[as]*; and may be the

Sardian gymnasium used for holding court in Polybius, XXXI, 10. There probably were four gymnasia for the *παῖδες*, *ἐφηβοί*, *νέοι*, and *γέροντες* or *πρεσβύτεροι*, respectively, as at Iasus, cf. *R. Ét. Gr.* VI, 1893, p. 175; at Pergamum, cf. *O.G.I.* 764, l. 4, *πρεσβύτεροι*, l. 58, *τέσσαρα γυμνάσια* and note 5 (in time of Tiberius, however, there were five, cf. *Ath. Mitt.* XXXII, 1907, p. 321). At Miletus (cf. *Jh. Oest. Arch. I.* XIII, 1910, pp. 113 f.) there were three, at one time four; at Thyatira, probably, however, there were only three, cf. *K.P.* II, p. 39; *Rev. Phil.* XXXVII, 1913, p. 295. We cannot be sure of the number at the city of Sardes, since it varied in different places, cf. Pauly-Wissowa, VII, pp. 2011, 2012; Daremberg-Saglio, *Dict.* II, p. 1682, notes 26, 27; San Nicoló, *op. cit.* pp. 42 ff.; *K.P.* II, p. 148; Aristotle, *Pol.* VII, 12, *γυμνάσια τῶν πρεσβυτέρων*. We do, however, learn that there were at Sardes at least a *πρεσβυτικόν* and a *παιδικόν*.

L. 72. *ἐπι(γ)ραφήναι*. The stone has E for Γ, as in l. 74 in *ἡ(γ)εμόνας*.

L. 73. On *is* for *eis* cf. l. 78 and *A.J.A.* XVIII, 1914, p. 73.

L. 74. *ἐατ[ήν]*. In l. 27 occurs *αὐτοῦς*, in l. 136 *ἐατῶν*, but in ll. 41 and 67 *ἐαυτόν*; cf. *A.J.A.* XVII, 1913, p. 44; *Ath. Mitt.* XXIV, 1899, p. 173, No. 16; *J.H.S.* XXXI, 1911, p. 202.

L. 75. *Χαρῖνος*. This president of the *κοινόν* is doubtless identical with the Pergamene *γραμματεὺς* whose name appears on a coin of this period (*Brit. Mus. Cat. Mysia*, p. 139, No. 248; von Fritze, *op. cit.*, p. 92, Taf. VIII, 14), and with the Charinus of *Ins. v. Perg.* 401, 528, and of *Ath. Mitt.* XXXII, 1907, p. 319, No. 47. The gymnasiarch Charinus of *Ath. Mitt.* XXXIII, 1908, p. 388, No. 6 (circ. 34–29 B.C.) is probably the same as the father here mentioned.

ὁ ἀρχιερεὺς κτλ. No other official letters of the president of the *κοινόν* are known, and his complete title, here repeated in four different documents (cf. ll. 83, 89, 99), was previously known only from *O.G.I.* 470.¹ The only *ἀρχιερεὺς* of the *κοινόν* known to us earlier than Charinus is Apollonius of Aizani (*Ins. v. Priene*, No. 105, l. 31), in 9/8 B.C.

L. 76. *ἐ(κ)κλησίας ἀρχαιρετικῆς* (cf. ll. 85, 107, *ἀρχαιρεσῖαι*). One *κ* is omitted in *ἐκκλησίας*. According to *Ins. v. Priene*, No. 105 (*O.G.I.* 458), l. 83, these meetings of the *κοινόν* had to be held

¹ This *ἀρχιερεὺς* Pardalas is wrongly taken by Roscher, *Lex.* IV, p. 138, s. v. Roma, as the priest of a Sardian cult.

fifty days at least prior to the end of the year (September 22). ἀπὸ τῶν [πόλεων. This restoration is certain, because the κοινόν of Asia was an association of cities, not of individuals, and the phrase occurs in similar cases; e.g. in *B.C.H.* IX, 1885, pp. 387–390, ll. 30–1, the delegates to the Ionian κοινόν are called: τοὺς συνέδρους τοῦ[ς] παρόντας ἀπὸ τῶν πόλεων; *ibid.* l. 40, ἡκ[όν]των συνέδρων ἐκ τῶν πόλεων. Claudius Mithridates, as delegate to the κοινόν for his city Apamea, ὑπὲρ τῆς πατρίδος ὑπέσχετο (*O.G.I.* 490, l. 14).

L. 77. ἐκατὸν κ(αὶ) ν'. The reading of the stone KATONKIAN makes good sense, if thus corrected, and such a restoration seems inevitable, because the certain πόλεων, restored at the end of l. 76, leaves room after it for only one or two letters. We could not for this reason read τῶν ἀπὸ τῶν [πόλεων τῆς κατο(ι)κία(ς) ἀνδρῶν, even if on other grounds this reading seemed possible. This information as to the size of the κοινόν meetings is both new and important, since it tends to confirm the view of Monceaux approved by Brandis (Pauly-Wissowa, II, 1545) as to the cities of the province of Asia being one hundred and forty-four in number. Wiegand, *Milet*, II, p. 101, No. 3, gives only nine of the more prominent cities of the κοινόν, including Sardes. It may be that the cities represented were grouped in nine διοικήσεις, and that possibly there were sixteen cities in each—making one hundred and forty-four in all (cf., also, *O.G.I.* 458). If we assume one delegate each for the smaller towns, with extra delegates for the larger (say two extra for Ephesus and one extra each for Sardes, Pergamum, Smyrna and Miletus), we get one hundred and fifty as the total membership representing the one hundred and forty-four towns. On the one hand, it is probable that the smaller cities would have but one representative each, and on the other, we know from Aristides that, a century later than this, Smyrna had more than one representative (Arist. I, 345 [p. 531, Dindorf], συνέδρους . . . Σμυρναίων . . . ἐν τῷ συνεδρίῳ τῷ κοινῷ). We need, however, more evidence to solve this problem and to free us from conjectures. For καθ' ἔτος cf. *O.G.I.* 444, note 16. In *O.G.I.* 458, l. 64, we have similarly τοὺς καθ' ἔτος ἐκδίκους.

L. 78. τὸν πολεῖτην (ὑ)μῶν. The stone reads ἡμῶν, but the point of writing the letter was to tell the Sardians how their citizen had been honored by the Hellenes, who were all of different cities and for whom the ἀρχιερεὺς speaks (cf. l. 84, where we

have τὸν πολέτην ὑμῶν). The restoration εὐδη]λον is better than πρόδη]λον because there is only space for four letters.

L. 79. (ἐ)πιχρ[ύσω. ε is omitted.

L. 80. In 'Ε(λ)ληνες one λ is omitted. The use of a single consonant for two occurs several times. For choice of place for erection of monument, cf. *K.P.* I, p. 80; Liebenam, *op. cit.* p. 380.

L. 81. In καθαρῶς ο is cut for θ.

L. 82. ἴνα ἰδῇτε. ἰδῇτε for εἰδῇτε. On ι for ει see note on l. 40; cf. the letter in Josephus, *Ant.* XIII, 4, 9, ἴν' εἰδῇτε. Elision does not always take place in this inscription, cf. on l. 70. Otherwise we must read ἴν' αἰδῇτε and say that α is a mistake for ε.

L. 83. Δημήτριος 'Ηρακλείδου. This was probably a brother of the 'Ηρακλ[είδης] ὁ 'Ηρακλείδου Μασταυρείτης (*C.I.G.* 2943), who was priest of Zeus at Nysa¹ in 1 B.C.

L. 85. At the end of the line there is no room for a letter so that ο was omitted in σεμνότητα.

L. 86. Μηρογένη for Μηρογένει, so in l. 117. For η = ει cf. l. 15.

L. 89. In 'ΑΣ(ι)ας ι is omitted.

L. 90. In υοῦ ι was omitted, and υιοῦ was perhaps meant to be the reading as in l. 101 and elsewhere in the inscription, although the form υοῦ would be possible, as in *O.G.I.* 470, l. 14.

Φιλιστήους. For this genitive of names in -ης, cf. Σ[ωκλήους, *Ins. Brit. Mus.* 578, l. 10; Διοκλήους, *Ath. Mitt.* XXXIII, 1908, p. 394; Μενεκλήους, *Ath. Mitt.* XXXV, 1910, 423, l. 11. For η for ει cf. on l. 15 above. For the name Φιλιστῆς cf. *C.I.G.* 3081. This Philistes may have been father of the Smyranean whose name (ἐπὶ Φιλιστου) appears on coins about fifty years later (*Brit. Mus. Cat., Ionia*, pp. 249, 270), but the different form of genitive makes his name Φιλίστης.

L. 91. Μηρογένου(ς). ς is omitted by assimilation with Σαρδιανός, cf. ll. 22, 131, etc.

L. 92. τυνχάνι for τυνχάνει is the reading of the stone, although the participle τυνχάνων (cf. l. 135) would construe more easily and the stone may again have an error. In καλοκάγαθία the iota was added afterwards, above, as a correction between θ and α, cf. ll. 41, 48.

L. 94. 'Ελ(λ)ήνων. Another case of a single consonant for two.

¹ That this text came from Nysa, not Mastaura, is probable from the use of the demotic Μασταυρείτης, which would have had no point at Mastaura; cf. Waddington's remarks in *Le Bas-Wadd.* 1663 c. and *C.I.G.* 2943.

L. 97. τὸ δεύτερον ἔκδικον. Cf. τὸν καθ' ἔτος ἔκδικον (l. 77), τὸ τρίτον ἔκδικος (l. 106). Hence this document, No. IX, dates between Nos. VII and X.

L. 98. Cf. the end of the Iollas inscription, *A.J.A.* XVIII, 1913, pp. 31 f; and for ἀρετῆς ἕνεκα πάσης cf. *ibid.* p. 47; *Eranos*, 1911, pp. 180 ff. πάσης is often put before ἀρετῆς.

L. 99. M. Ἀντώνιος Λέπιδος is father of the G. Julius Lepidus who filled this same office about twenty-five years later (*Rev. Phil.* XXXVII, 1913, pp. 294-6: Thyatira), and whose son may possibly be mentioned on the Sardian fragment¹ in *Ath. Mitt.* XXV, 1900, p. 121 (= *R. Arch.* 1875, p. 54). In a later Sardian inscription of the time of the Antonines we have Κλ. Ἀντώνιος Λέπιδος, perhaps a descendant: *Mouseion*, V, 1884-5, p. 58; the name Lepidus is found also at Sardes: *ibid.* II, 1876-78, p. 25.

L. 100. M. Antonius Lepidus was agonothete for life. So also, in *O.G.I.* 470, Pardalas, one of his successors. The wording of ll. 99-103 is very closely paralleled by *O.G.I.* 470, ll. 12-20.

Σεβαστῶν Καισαρῶν. The fact that Lepidus is described as agonothete of these games—obviously the pentaeteric games of the κοινόν held at Pergamum every four years beginning with

¹ This fragment, which was rediscovered by us in a neighboring village and brought to the museum at Sardes, is of considerable interest, as recording the name of a hitherto unrecognized ἀρχιερεὺς Ἀσίας with his approximate date. It is 0.32 m. wide at top, 0.31 m. high and 0.28 m. thick. The letters are larger in the first line than in others. It reads as follows (for corrections see *A.J.A.* XIV, 1910, p. 414):

- Γ. ?] Ἰούλιον Λέπιδον, τὸν ἡμέτερον (?)
πολεῖτην, καὶ ἀρχιερεῖ τῆς Ἀσίας καὶ ἀγωνοθ-
έτην] τῆς δευτέρας κ[αὶ λ' πενταετηρίδος,
οἱ ἔφ]ηβοι, τῆς βουλῆς ἀξιώσεως, ἐτείμ-
5. ησα]ν' προνοήσαντος τῆς ἀναστάσεως
Φλα]βίου Εἰσιγόνου τοῦ γυμνασιάρχ- (?)
χου κ[αὶ στρατηγοῦ καὶ γραμματέ- (?)
ως τοῦ κοινοῦ τῶν Ἑλλήνων.

The restorations are largely conjectural, but those of ll. 2-5 are fairly certain. δευτέρας requires πενταετηρίδος (cf. *C.I.G.* 2987 b, and *Ins. Brit. Mus.* 604, l. 13), and as the Flavius Isigonus of l. 6. is known from a Sardian coin, (*Brit. Mus. Cat. Lydia* p. 244) to have lived under Vespasian (A.D. 79-81), the quadrennial period of the κοινόν games can only be the thirty-second (96 A.D.), i. e., fifteen years after Isigonus' appearance on the coin, since he was probably *strategus* when it was issued. In l. 2 ἀρχιερεῖς is quite a usual form, whereas ἀρχιερετ[εύσαντα] (as restored in *Ath. Mitt.* l. c.) is never, so far as known, used for ἀρχιερατεύσαντα (cf. for example *O.G.I.* 485, l. 5), and cannot be accepted. In l. 8 the last word is τῶν, not τοῦ.

29 B.C. (*Ath. Mitt.* XXXII, 1907, pp. 321-3)—makes it certain that he was ἀρχιερεύς of the κοινόν for part of 1 B.C., the year in which the eighth celebration took place. Lepidus was agonothete as well as priest, which his three predecessors were not, because the games were pentaeteric. He is also the first of these ἀρχιερείς to bear in his title, after Augustus' name, the words πατήρ τῆς πατρίδος, which were not bestowed on Augustus till February, 2 B.C. There seems, therefore, every likelihood that his term of office was September 23, 2 B.C., to September 22, 1 B.C., and that he presided over the Σεβαστὰ Καισάρηα in the spring or summer of 1 B.C. The usual name of these games is Ῥωμαῖα Σεβαστὰ or Σεβαστὰ Ῥωμαῖα (*O.G.I.* 458, l. 59; *Ath. Mitt.* XXXII, 1907, pp. 321-3; Roscher, *Lex.* IV, 137), and we may conjecture that the epithet Καισάρηα was, this year, given as a special compliment to Gaius Caesar who in the summer of 1 B.C. came out to the province of Asia (cf. Wiegand, *Milet.* III, p. 250). For Σεβαστὰ Καισάρηα on coins cf. *Brit. Mus. Cat. Ionia*, pp. 180, 181. Καισάρηα were given in honor of Gaius, cf. above, note on l. 7. For games called Καισάρηα at Sardes cf. *Syll.* 677. For η=ει cf. l. 15. For the cult of Roma and Augustus cf. on l. 42 and *A.J.A.* XVII, 1913, pp. 44, 45. For the oldest inscriptional reference in Asia to the cult of Roma alone (129 B.C.) cf. *Ath. Mitt.* XXXVIII, 1913, pp. 40, 42.

L. 101. πατὴρ τῆς πατρίδος. After the introduction of this title in 2 B.C. (cf. *O.G.I.* 470, n. 8; *Klio*, XI, 1911, p. 169) only two high-priests of Asia besides Lepidus are known to us as officiating in Augustus' lifetime. These are Γάϊος Ἰούλιος Παρθάλας (*O.G.I.* 470) and Γάϊος Ἰούλιος M[. . . *Ins. Brit. Mus.* 894, l. 42. This is the first document in this inscription to contain the phrase and, as explained above, our Lepidus was the first high-priest to include it in his official title. L. 101 is exactly like *O.G.I.* 470, ll. 14, 15.

L. 103. The genitive ἡνδραγαθηκότος may be for the nominative, perhaps attracted by the genitive γένους. The reference would then be to himself and not to his family (cf. ll. 91 f.) The syntax may be bad as in l. 92 and elsewhere in the inscription. In our translation, however, we follow the Greek.

L. 105. καὶ πάντα is a case of dittography. καθὼς is frequent in Greek of Roman times but does not occur in classical Greek. On περιέχει for περιέχει, cf. *τυνχάνι*, l. 92, and other cases of ι for ει cited on l. 15.

Ll. 108-9. αἰεὶ ποτε δὲ αἷτιος παντὸς ἀγαθοῦ γίνεται. Cf. similar phrase in *Ath. Mitt.* XXXII, 1907, p. 261, αἰεὶ τινος ἀγαθοῦ γέινεται τῇ πατρίδι [παραίτιος, and *O.G.I.* 332, l. 55. In δεδόχθαι, θ is cut for ο as in l. 36.

L. 113. Ἀσιανόν (also ll. 116, 138). In a context such as this the provincial ethnic is, so far as we know, unique. Can it mean merely, like *Asianus* in Cicero, that the son was an inhabitant of the province? It seems, at least, to show that he was not yet admitted to Sardian citizenship, though he may have had a vote in the assemblies of the κοινόν. But we do not know how a man got this honor, nor exactly what it implied.

L. 114. The use of ἐνοπλον here and in l. 137, if not a mistake, makes the adjective form preferable throughout the inscription, and so we have written ἐνόπλω and not ἐν ὄπλω, cf. *C.I.G.* 2059, l. 40; and above on l. 48. The syntax is loose since other passages show that the shield rather than the image is gilt.

L. 118. στήλη, κτλ. Here is the permit under which our stele was engraved and set up. πόλις<ς>. The s is added by mistake. The form should be as in l. 114.

L. 119. ἱερὰ σφ(ρ)αγίδι, ρ omitted. This official seal of the κοινόν was evidently worn by the high-priest and hence called ἱερά, cf. ὑπὸ σφραγίδα τοῦ ἀρχιερέως (Jos., *Ant.* XV, 11, 4) and ἡ σφραγίς τοῦ ἱεροῦ, i.e., the seal of the temple, worn by its priest (*Hibeh Papyri*, I, 72, l. 5).

L. 120. ἔδοξ(ε)ν, ε is omitted. In εἰσὴν(γ)εἰλαν E is cut for Γ as in ll. 72, 74. Ποσιδώνιος κτλ. Of these *strategi*, the only one known is Pardalas, probably the man who between 1 and 14 A.D. was high-priest of Asia (*A.J.A.*, XVIII 1914, p. 52). For a Sardian named Posidonius cf. Wiegand, *Milet*, III, p. 215, No. 75; for Μοσχίων cf. *Brit. Mus. Cat. Gr. Coins, Lydia*, p. 243, No. 59. On ὁ καὶ and double names, cf. references in *A.J.A.* XVIII, 1914, pp. 66, 67; add Lambertz, *Die Doppelnamigkeit in Aegypten (Jahresberichte des k. k. Elisabeth-Gym. Wien, 1911)*. Here it is evident that Posidonius was often called by his father's name, Nicomachus—an interesting use of the double name. Note the spelling with ι in Νικομάχου but with ει in Νευκόμαχος, cf. ll. 37, 128, 129.

L. 125. ἀποκρίμασιν τὴν πατρίδα . . . κεκόσμηκε. Cf. *Arch. Ep. Mitt. aus Oest.* 1883, p. 171, ἀποκρίμασι τὴν πατρίδα ἐκόσμησε.

L. 127. τὴν Περγαμηνῶν ἱερωσύνην. This is the priesthood of the municipal cult of Rome and Augustus at Pergamum (cf. *Ins. v.*

Perg. 475, 4; 518, 4), rather than that of the provincial (κοινόν) temple (cf. *Ins. v. Priene* 105, l. 64; *O.G.I.* 456, n. 5). This seems much too vague a term for such an important post as that held by Charinus, Lepidus, etc., and the priest of the κοινόν at Pergamum was ἀρχιερεύς κ. τ. λ.; cf. on this whole subject Geiger, *De sacerdotibus Augustorum municipalibus* (*Diss. Hal.* XXIII, 1913) pp. 32 ff: 125 ff. It was probably while holding this office that Menogenes issued the coin bearing his name, in honor of Gaius and Lucius Caesar (see above, note on l. 4).

L. 129. Here we have ἀνατεθίσης, but in l. 128 ἀνατεθείσης. For a similar variation cf. l. 120; ll. 120, 132.

L. 130. παιδικῶ. This is the gymnasium of the youngest boys, as distinguished from that of the elders (παῖδες, ἔφηβοι, νέοι, and γέροντες or πρεσβυτικόν [cf. l. 72] in other inscriptions being the four grades distinguished), and is here mentioned for the first time at Sardes (cf. ἐν τῇ παιδικῇ παλαίστραι, *Milet*, III, No. 145, l. 84; Ziebarth, *Aus dem gr. Schulwesen*, p. 8; *Jh. Oest. Arch.* I. XI, 1908, pp. 56, 59).

L. 131. εἰστήλην. This is another example of the single consonant for the double, as so often in this inscription. So we might write εἰς (σ)τήλην rather than εἰστήλην as in *Milet*, III, 150, l. 118, and elsewhere.

Ll. 132, 133. Χρυσόγονος. An unpublished inscription mentions an eponymous magistrate of the name: ἐπὶ Χρυσογόνου.

Οπινας. This name is also found on Sardian coins of the time of Tiberius (Οπινας Ακιαμος), cf. Mionnet, *Descr. des Médailles Ant.* IV, p. 121, No. 686; *Brit. Mus. Cat. Lydia*, pp. xcix, ci; Macdonald, *Hunterian Collection*, II, p. 465. Ακιαμος is the native name of a Lydian king (cf. Sundwall, *op. cit.* p. 46). So Οπινας like Patagas above (cf. l. 52) is probably also a native name. It is probably not a tribal name. Some give a rough breathing, others a smooth. It seems to be connected with Lycian Οφαννας and Cilician Οφανης (cf. Sundwall, *op. cit.* p. 229), perhaps also with Όπινον and Όππιανός (cf. Pape, s. v.), though these may be Greek or Latin in origin. Οπινας could be a contraction from Όππιανός. The use of a single consonant for two is common in this inscription and for ι=ια cf. *A.J.A.* X, 1906, p. 429; but the ending as rather favors the idea of a native form, which may also be associated with Αππιανος and such Asia Minor names (cf. Sundwall, *op. cit.* p. 52).

ἀντάρχων, cf. ἀ(ρ)χόντων ἢ ἀνταρχόντων *Syll.* 355, l. 17; *I.G.*

VII, 2711, l. 43: ὁ ἀν[τ]άρχων Ἀ[ρ]ισ[τ]ομάχου . . . [τ]οῦ [γραμ]ματέως τῶν Ἀ[χαίων]. It is natural that the γραμματεὺς τοῦ δήμου, an official of almost equal importance with the *strategi*, should act as their deputy. He is often associated with them; e.g. *K.P.* I, No. 170; Wiegand, *Milet*, III, No. 143, l. 59; *Ins. v. Magn.* No. 113: γνώμη στρατηγῶν καὶ τοῦ γραμματέως τοῦ δήμου. He was probably a salaried official who managed the administration as the town-clerk does in an English borough, while the *strategi*, like the English mayor, were wealthy men who did not attend much to the details of city government. Perhaps he is the same as the γραμματεὺς τῆς πόλεως, cf. *O.G.I.* 485, n. 5. In γραμματεὺς one μ is omitted by assimilation.

L. 133. ἐπιδή occurs here, but ἐπειδή in l. 121. ἐπελθόντες is a technical term for presenting an address or petition, cf. *B.C.H.* XI, 1887, p. 77, l. 2; XIII, 1889, p. 24, l. 6; *R. Ét. Gr.* VI, 1893, p. 167; *Milet*, III, No. 150, l. 14; No. 152, ll. 3, 19, 59; Swoboda, *Gr. Volksbeschlüsse*, pp. 116 f.; Larfeld, *Gr. Epig.*, 1914, p. 347.

Πολιεύς Διός. This seems, from the other references, to have been the Sardian cult next in importance to that of Artemis, cf. *C.I.G.* 3461; *O.G.I.* 437, l. 92. It is doubtful whether this was the temple erected by Alexander's orders (Arrian, I, 17, 6), for in the previous clause (I, 17, 5) that temple seems to be on the acropolis and the god whom he wished to honor is said to have been Olympian Zeus. Zeus was worshipped at Sardes under various epithets (cf. Διὶ Πεταρηνώ, *Ath. Mitt.* XXXIII, 1908, p. 156, n. 15), so the cults of Zeus Olympius and Zeus Polieus may have been different. It is interesting to learn that this temple was in the same precinct as that of Artemis, but excavation has as yet discovered no trace of it.

Ll. 133, 134. οἱ ἐν τῷ ἱερῷ . . . οἰκοῦντες. This indicates an association of temple employees or officials of the humbler sort. Such persons often designated themselves by the place in which they dwelt, e.g. οἱ κατοικοῦντες τὸ περιπόλιον (Stratoniceia), Newton, *Discov.* II, p. 789, No. 62; p. 798, No. 100; οἱ ἐν τῇ Σκυτικῇ Πλατείᾳ τεχνῖται (Apamea), *R. Ét. Gr.* II, 1889, p. 31; οἱ ἐν Ἐφέσῳ ἐργάται προπυλεῖται πρὸς τῷ Ποσειδῶνι, *C.I.G.* 3028; *B.C.H.* XIX, p. 556: οἱ ἐν τῇ ἀγορᾷ (Ephesus), *Jh. Oest. Arch. I.* XV, Bbl. p. 165.¹

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